

A
BVNDLE
OF MYRRHE:
OR
Three Meditations
of Teares.

First in the effect. pag. 1.

Last in the cause of Da-
uid's teares. Psal. 42. 3

The pag. 270.

The middle, and most in-
tended, of religious
teares in general. p. 96.

The particulars whereof, are
prefixed to each page, and
principall Section.

LONDON,
Printed for R. Mylbourne, and are to
be sold at his shop at the great
South doore of Pauls. 1620.



POTENTISSIMO,
DOCTISSIMO,
PIENTISSIMOq;
PRINCIPI

IACOB O Dei gratiâ
Magna Britannia,
Francie, &
Hibernie

REGI SYNCHRISSIMO:

Fidei propugnatori
acerrimo:

Thetaſis, cuiusque suis
caſarum generis,
Moderatori ſummo,

Si quid potest peccatoris
Oratio.

DEDICATORIA.



*Estro Op-
time Prin-
cipum, ad
scribendum
de Devo-
tione inci-
tante exemplo, vestra, quia
superiorum Numini propinquu-
tate maxime, prudenti facilita-
te fructus: quod pridem volen-
tibus, necdum audetam, pub-
licis discentiam negotijs, inter-
turbare Majestatem, tandem
caelitus, nec tamen intitulus,
cum compello supplex, pro quā
(quā remeatur omnes) supplico
nihil diuersum, propiciando
ante Deo. Myrrha fascicu-
lum, humando iam corporis
Dominico, ex Veteris po-
nissimis sententijs cōcinnabam:
būc, emparato ruri ad caput
iunx, immulgando urbi hac*

A 2 heb-



POTENTISSIMO,
DOCTISSIMO,
PIENTISSIMO,
PRINCIPI

IACOB O Dei gratiâ
Magna Britannie,
Francia, &
Hibernie

REGI SYNCERISSIMO:

Fidei propugnatori
acerrimo:

Thetaum, cuiusque suis
causarum generis,
Moderatori summo,

Si quid potest peccatoris
Oratio.

A DEDICATORIA.



*Estro Op-
time Prin-
cipum, ad
scribendum
de Devo-
tione inci-*

*tium exemplo, vestra, quia
superiori Numinis propinquu-
tate maxime, prudenti facilita-
te fuisse: quod pridem vole-
bam, nequam audiebam, pub-
lici distentum negotijs, inter-
turbare Maiestatem, tandem
caelum, nec tamen iniurias,
cum compello supplex, pro qua
(qua tenemur omnes) supplico
nihil disfuso, propria dona
refere Deo. Myrrae fascicu-
lum, humando iam corporis
Dominico, ex Veterum po-
tissimum sententijs coccimabanc:
hunc, emparato ruri ad caput
iunxit, innugando urbi huc*

A 2 heb-

DEDICATORIA.

Deut. 16. 9. 16

Indg 3. 17.
2.Sam. 5. 11.
2.Sam.8.10.
2.Paral.9.1.

hebdomadā pœnali, A. V. plā-
cuit præscribere nōmē quippe
cautum lege, immutem co-
ram Deo , comparere ne-
minem , nec solium quen-
quam accedere reges vacū.
Istuc fateor hanc Rege di-
num, sed nec cuiquam perinde
debitum. Cui n. prius con-
tis , nisi patria primogenito?
Eodrantes exigunt annuos
fendorum Domini seruit
perpetua iudicet.

Ab Ioue principium
Musę. Porro Regis he lachry-
ma. Quz Cælaris Cæsari.
Regis ad exemplum, sed &
hic compositu' orbis : vel
imitando, nec assequendo de-
ferat archetypo laudem. Ar-
chitectionices sacre premiu-
bic est : adeat ępyodibzis,
operumq; redemptorum Prin-
cipem.

DEDICATORIA.

cipem. Eque mandatur, e-
què mactatur ipsi Deo, sur-
sur pauperis, & pecus dini-
tis. Apud os menstruum desu-
dat opus: vestramen se de-
dere fides, vestrum petere
præsidium, medios inter factu-
rum iter, maluolorū cuneos,
quorum plus hodie est, quam
muscarii, cum caletur maxi-
me: à quibus Heterodogma-
tistes audio, oppugnator rituū
Ecclesia, nescio quid supra.
Atqui sēper egrediebar per
vestigia gregis: Huic Eccle-
sie nomen dedi, hic haurio
Spiritum. Turpis pars fuero
non congruens vniuerso.
Ipsumque quem pro Deo
habemus, tanquam Deum,
in his quæ non sunt apertè
contra, audire debere di-
dicij. Pactum societatis hu-

Cant. 1. 8.

S. August.
Confess. L. 3. c.
8.

S. Bern. De
præcepto &
dispensatione

DEDICATORIA.

S. Aug. Vbi
suprà.

Rom. 13.1.

1 Pet. 2.13.

2 Pet. 2.10.

&c.

Iude 7.8. &c

1 Sam. 12.3.

Psal. 35.20.

manæ , immo praeceptum au-
thoritatis divine , obedire
Regibus , & omni ordina-
tioni humanæ , propter Do-
minum . *Causa igitur , con-*
temnitum Dominatus , por-
tenta pariter & tormenta vi-
ramus . Mandatis vobis
quicquid licet , pareo : vobis
interest an expediat ; fecerim
ego meum , quò mibi discute-
re vestrum ? an liceat deferre
videro , vos an exigere . Ipsos
recognosco ritus , veneranda
ab antiquitate petiros : adeoq;
(sicut Samuel sanctus , si an-
*nuitis) pronoco , cognoscen-*ti-*
bus vobis amulos , dicere , si
quid vspiam contradocuerim ,
vel gesserim , paenit daturus
seu incant : si nequeant , ipsi
luent , fileant , desinant que
dolos pacificè degentibus
*struere .**

DEDICATORIA.

struere. Nihil hec ad conscientiam fidei suæ viribus nixam. Vobis secundum Deum, Serenissime Rex (cum in ira nuncij mortis, fauor serotinus imber in gramine) placere votum, spes non disperdere. Meritorum de Ecclesiâ, ad redditum à solo patrio Principis, explicandā suscepere am epitomen: applicare vernerunt, ignorantia pestorum, pondus rerum, hecunia lingua, rubor frontis, angustia temporis: quem rursus, quo fato nescio, retardante prelo, renocante gregge, Paschalia secum celebrare solemnis, probibent Parua Tyrrhenum per æquor vela dare: volentem dicere, incisa scripta, spendida facta, barefæta retusas, sublata scis-

S.Cypr.L.4.37.

10.

Pro.16.14.35

DEDICATORIA.

mata: coercitum aperto
tum, stupendum genus, datu-
rum nomine nomen fabella: inci-
tatos exemplo proceres, pra-
sentia cateros, cunctos praconio,
labentem anhelos surrigere
Paulum. O dignam, Prin-
cipe dicam, an martyre vo-
cem, adis sacra nitorem re-
demptum suis cupere ieiunys!
Allosit summhos Aquilo salices:
flexit myriadas mentis inter-
pres (nimbus vocum, rerum
sylva, sed luminibus accensa
Regis) auribus illi, intentas
oculis vobis, Hyperboreos quo
paecto ferunt. profundâ lon-
gum pressos caligine noctis, o-
uantes reducis suspicere mu-
nera Phœbi: vel quo Vitoria
Rome, Rhetor clarissi-
mus, Christum professus pa-
lam, quem potuit secreto fren-
dentibus

S. Aug. Con-
fessi. l. 2.

DEDICATORIA.

dentibus demonicolis, suspici-
entibus & stupentibus, sub-
missam mansuetu grege, fida-
ciā, pressioq; virtutē sonitu,
per ora strepitib; Victorin-
us, Victorinus,) beic Domi-
nus Rēx, Dominus Rēx;) citō
sonuerunt exultationē quia
videbāt, citō siluerunt intē-
tione ut audirent, intro in cor
quisque suum, amando rapi-
entes, & gaudendo. O fortu-
natū natūrū te. Principe
regnum! non facebimur ex-
peri, pradicantib; extera
regionis religiōnis hominib;?
Probatiēs vnde ceptum ciuit-
atis famēla confusgeret muros,
geminō piscina cœlitus est or-
nata miraculo, modis angelicis,
& salutis hominū. Relatus
in sepulcrū regum unū est Io-
udas Pontificum, qui bene-
ficus

Boskierus in
Dedicatoriā
Vegesij Chris-
tiani.

Neh.3.1.
Ich.5.4. do.

2.Pet. 24.16.

DEDICATORIA.

Neh.13.v.24

Heb.6.10.

Gen.35.7.
1.Pet.3.9. 2L
Job 5.26.

1.Reg.11.36

ficus in Deum vixerat, eiusque Domū. Et vestrā misericordia recordabitur secundūm hæc, nec finet deleri benignitatem vestras, quas exer- cuitis erga domum eius, & eius officia, qui fidelis est non obliuisci operum charitatis. Eris, (ut vester illus Basilius, Anglici parens maximus eloquij) eris Apelles, qui probè depicta, transmittat posteris, facta tua, exempla sua; cum fueris ipse canitie bona, senio satur, diuitiarū & gloriæ, cœu maturarum metafrugum, coelesticōndi- tis horreo; suscepitque nostrū, vestro de lumine lumen, charum. Charolus caput, tradensibus vobis, præbendens lampada posteris, præstan- tior

DEDICATORIA.

tior nomine si queat , &
throno amplior vestro. /pse
Interim

1. Reg. 1. 47.

Seru in cœlum redcas, diuque
Lætus interfis populo Britanno,
Neuc te nostris vitijs ioinquin;

Ocyor aura

Tollat.

Eternum vinito maxime
Principum, quibusnis an-
numerantes, dummo-
do vestris.

Vestrum nascendi lege,&
arbitrio viuendi,

Gul. Innoſium.

DIGITIZED BY

25. *Non potuisse à deux
cœurs uniboreat*

*Non potuisse à deux cœurs
uniboreat*

27. *Non potuisse à deux*

*Non potuisse à deux cœurs
uniboreat*



*Non potuisse à deux cœurs
uniboreat*

28. *Non potuisse à deux*



DAVIDS TEARES:

Psal. 42. 3.

VHo so is restrained or straitned of that he wold, next is, that be stiue and bend himself to that he can. So zealous Hezekias not being able quite to diuert the judgement against Iudeah once decreted, yet in this was comforted, that *in his days there should be truce and peace.* So David louing

B the

Preface.

Ezay 39. 2.

3 Sam.34.14

Exod.33.v.
33.

the people of the Lord , as himselfe was beloued of the Lord: wheras he could not withhold from Israel, the scourge which on them himselfe had drawne ; yet chufeth that it may be inflicted rather by the hand of God then man. So Moses, truly Moses , halled vp by the hand of God , from amidst the waters of selfe-loue and worldly lusts, into the pure and fervent ayre of the Creators loue , supposing his Creators glorie in the peoples preseruation , together with his owne names remaining in þ booke of Gods writing, could not stand , though both desired; yet according to diuine precept, beyond humane

humane obedience, seekes
of his Maker the greater
which concerned him,
though with condition of
losing the lesse, which did
concerne himselfe. So Re-
~~boboams~~ hauing nobly at-
tempted, but of Godscoun-
sell not allowed, to bring
againe all Israel in subie-
ction to the house of ~~Da-~~
~~uid~~, strengthens himselfe,
and his kingdome, with
Cities of defence, and Cap-
taines, and convenient pro-
uision, hauing Iuda and
Beniamin on his side. Thus
*Pau*l the chosen vessell, de-
siring to depart and to be
with Christ, which is farre
better, neuerthelesse is con-
tent to know, that he shall
abide in the flesh, which is

*2 Chron. 11.
1&c.*

Philip. 1.12.

1 Chron. 28.
2. and
1 Chro. 29.1.

more needfull for the Chutches for their furtherance and ioy of faith. Thus finally, (once againe to name that Captaine of the holy people , the finger of Israel, the annointed of the God of Jacob) David being prohibited that which in his heart he had conceived, to build an house vnto the name of the Lord his God, yet that he doth which was allowed, preparing for it in abundance, & gives encouragement with aduice for that which warre on every side permitted him not in person to accomplish. This even this,

*Right Honourable,
Right Worshipfull,
and all*

Right

Right Religious,
in and about
London:

By whose fauour or boun-
tie my ministerie there hath
bene countenanced or any
way furthered.

Yet in another cause is
Danids case, and at this
time mine: for he, while as
without permission, &c yet
without intermission too,
he longeck to satiate his
soule with the waters of
the fountaine of life, which
is with God, incomparably
more thē with ſy of the wel
at Bethlehēs gate; yet being
deferred, not denied, more
greedily but no whit vici-
ously, feeds on the bread of
teares which his spirituall
pouertie, then his royll de-

Pſal 36.

2. Sam. 23. 15

maines, ministred vnto him more abundantly: and I, hauing had in mine heart some while a purpose, and in part also laboured, not without some of your earnest, and instant requests, to build vnto the Lord a spirituall temple, a *Domestike Church*, of such materials as you either saw, or heard, I had of my poore abilitie congested for this end, being hitherto letted (as are the inconueniences of this life) from accomplishing the worke, do tender vnto your most pious & worthy respects, an entire excuse in this *Bundle of Myrrhe*, the drops of the Churches dew, or teares of Gods bottell, meane while our intended

tended building ariseth to his height: but as at this time *David* is mine example, so that his cause, may adde some grace to mine, rather that both you and I, & so many as shall youchafe to reade these lines, may by the diuine gift, partake of this his grace of godly teares, with leauue we will assume his words to moue and order our affections.

Who hauing told how frō the heate either of inward poyson by deuoured serpents, or outward chasing and chasing of the dogges, hind-like he pants and brayes the fresh, refreshing welsprings to obtaine; adding, declares his paines

B 4 and

Text.
Psal. 42. 3.

Division.

Subdivision.

Order and
matter intended.

and practise, while as he seekes and runnes, saying,
My teares have bene my meane day and night; while they say unto me all the day, Where is thy God? For the Hart (they say who are wont to hunt,) sheds teares some thing like, being pursued and not able to escape.

This griefe of his he amplifies by declaration of the cause, and manifestation of the effect. The effect in nature last, but first in sense; first in order of these words is considerable, in his name *Teares*, and property *Mine*, and vse *Bread*, and reference *To me*, and time, *Day and night*. Of these shortly each in particular, according

ding to their present standing briefly, and after of teares more largely, (which chiefly are intended;) and last, of the common and weightiest cause in the latter part of the verse.

And first by the effect of Teares we are admonished; The Saints in those that are called delights, haue no delight whē God is dishonoured, or themselues (though vniustly) are afflieted, but to prayers and teares they glēe thēselues. For as touching pleasures *David* might haue said that which his Sonne, *What can the man that cometh after the King*, having so faire occasions and alluring prouocations? Yet in this case he

B 5 chooseth

1. *Obstrusio*

Confirmation.

Eccles.3,13.

Psal. 44. 15.
16.

Phil. 3. 18.

2 Kings 19. 1.
&c.

Esay 22. 12.

Heb. 11.

chooseth to say with the Church, *My confusion is continually before me, and the shame of my face hath covered me, for the voice of him that reproacheth and blasphemeth, by reason of the enemy and avenger:* and with Paul, *To tell even with weeping of the enemies of the crosse of Christ:* as Hezekiah also his sonne no lessie in faith then in the flesh, *to rent his clothes, and cover himselfe with sackcloth, and to go unto the house of the Lord, relating the speeches and reading the blasphemies of Senacherib and Rabshakeh,* rather then after ^{the} guise of godlesse men to kill oxen and slay steepe, enjoying the pleasures of sin for a season, when

the Lord by trouble calleth
towerping and mourning.

For on the one side, Gods
reproch they account their
owne, whose voice is,
*The reproches of them that
reproached thee are fallen up-
pon me.* On the other side,
Gods corrections are their
instructions, and his scour-
ges the arguments of their
transgressions. Hence E-
phraim, *After that I was in-
structed I smote upon my
thigh, I was ashamed, yea
even confounded because I did
bear the reproach of my youth.*

Wherefore want of sense
in such distresse is too
plaine a testimony of much
impiecie. For whether we
speake of not sorrowing
for Gods dishonour, so of-
ten

1. Reason.

Psal. 69.9.

2
παρεμποτη
μεθημετη
πημπιη
ανημη.

Ier. 32.19.

Application

1.Sam.1.32.
Psal.78.61.
Jer.11.7.
Amos 7.17.

Amos 6.13.

Rom.1.32.

ten he threatening them that are not extremely wicked, with exposing of his owne honour to ignominie, for their extreme punishment, it shewes they are out of hope, that are not at all therewith affected: whereby well may be guessed of what stampe they are, who in Theaters and such like meetings, not onely with patience, but with content, yea with delight, heare blasphemie, and beholde uncleanness; to whom the Lord saith, *Ye which raiseth at a thing of naught: Of whom the Apostle saith, who knowing the judgement of God, that they which commit such things are worthy of death, not onely do the same.*

gane, but base pleasure in
them that do them. Or if we
speake of impenitencie vnder
the rod of God, such
hardnesse, himselfe in the
Prophets condemneth as a
note of desperate impeni-
tencie: *In vaine (faith he)*
base I smitten your children,
they received no correction.
And in another after enumera-
tion of diverse chafisements, yet prouing
frutlesse, this conclusion he
infers: *The virgine of Israel*
is fallen, she shall no more arise.
This in the same Prophet
is likened to horses run-
ning vpon a rocke, where
first they breake their
hoofes, then their neckes.
Whose crime *Esay* thus de-
clares, denouncing withall

Ier.3.13.

Amos 4.6.81
with Amos
5.2.

Amos 6.13.

Esay 9.33.

Isay 9. 13.

Ier. 5. 3.

a iudgement proportionall
to their offence: For the pe-
ople turneth not unto him
that smiteth them, neither do
they seeke the Lord of hoasts,
therefore the Lord will cut off
from Israel , head and taile
branch and roote in one day.
This is the disposition of
them , whom when God
fatherly calleth by corre-
ction to repentance , con-
temning the smiter in his
rod, drowne the voice both
of his iudgments, and their
owne sinne, with wine, and
wantonnesse, merrie com-
panions, and such like au-
ocations; against whom it
shall suffice to adde Jere-
mias complaint & request
to God against them: O
Lord, are not thine eyes upon
the

the truth? Thou hast striken them, but they haue not grieved thee, thou hast consumed them, they haue refused to receive correction: they haue made their faces harder then a rocke, they haue refused to returne. Wherefore by mine award *Heraclitus* shall be a better Christian, then them both, who wept vpon euerie meeting of man, remembraunce the common calamitie of their kind.

Wherefore herein let vs not be fashioned like vnto this world, but imitate rather either wrathfull reuenging *Moses*, or humbly mourning *Hezekias*. We, if either the friends of God like faithful *Abraham*, or sonnes of God, as Christ the Lord; let

Rom.12.1.

Exod.32.
Ezay 38.
2 Chron. 20.
7.
Ezay 41.8.
Isa. 1.38.
Math. 3.17.
Math. 17.3.

15 No delight during Gods offence.

2.Sam. 13.11

13d. p.

let vs not heare with patience either his reproch by others, or anger against our selues. *V*riias while the Arke, and Israel, & Iuda, abide in tents, whilst his Lord *Iacob*, and seruants of his Lord encampe in the open field, is neither intreated, nor perswaded, nor by what euer importunitie moued, to go into his house to eate or drinke, or to lie with his wife. And behold, a greater then the Arke, and Israel, and Iuda, and *Iacob*, and the seruants here ; and exposed to greater iniurie, not of elementary aire, but of blasphemous breath, and blacke choler issuing out of hearts that boile on the infernall fire. *M*eraz bitterly

terly by Angels voice is cursed , for not helping the Lord against the mighty : and shall we looke to be blessed , laughing with those that fight against him ?

Yet further Davidfull of spirit instructeth vs , *The weapons of the faithfull , how valorous soever , are their teares to God.* For when at the graue of Abner he laments the losse of such a Prince in Israel , he can no otherwise deprecate the crime of murther committed by his servant , then by the protestation of his teares . So he , or what other holy penman of the psalme , expresseth the people of God reuenging their enemies

2. Observatio.

Confirmation.

2.Sam.3.32.

Psal 137. 2.

Job 16.20.

Iude 20 36.

Amplificatio.

Ioel 2. 12.

mies reproaches by wee-
ping. This was also *Jobs* re-
fuge, *My friends scorne me,*
but mine eye poureth out
teares to God. Thus at
length to mentio no more,
the Tribes of Israel once,
and againe before a yon-
ger & scandalous brother
Beniamin, put to the worst,
in weeping, with fasting, &
confession of sin, at length
obtained that victory,
which multitude, & might,
and counsell, and weapons
of warre could not effect.
For in this sort hath God
shewed he will be sought
and found, intreated and
perswaded: *Therefore also*
now saith the Lord, Turne ye
even to me with all your
heart, and with fasting, and
with

with weeping, and with mour-
ning.

But these vnto our Scy-
thians, both men, and Ama-
zonian damsels, seeme too
too childish, betweene
whom what difference, that
scome to weepe, and wit-
ches of whom they report
they cannot weepe? Sure
the enemy when he hath
flopt the wels, and stayed
the water courses of the
towne, hath good hope
thereby to ouercome; with
such *Holopernes* practise,
its most like that Satan
hath captiuated these Be-
thulians. *O men why do you*
not perceiue! This hath euer
bene the custome of Phili-
stines, Israels aduersaries,
to stop the springs: but
heare

Application.

heare whosoeuer thou art,
what valour of thine is this,
which while it fetters thee
with the chaine of pride,
makes thee the flauel of vile
affection? Is there more
strength in thy bodie, or
courage in thy breast, then
with him who being but a
stripling slue the Lion and
the Beare? who yet scarce a
man destroyed the Giant,
that defied the armes of
the living God? who final-
ly, in riper yeares being
High Marshall of the Lord
his hoste, most valiantly,
most happily fought his
battels? Me thinks not vñ-
truly *Sam* may be accoun-
ted better then these, who
in acknowledgement of
his offence, w^cpt w^{ch}ch lif-
ting

ting vp his voice: But these their eyes are no moyster then a flint, because they
have made their faces harder then a rocke, refusing to re-
turne: to whom the infu-
sion of many hoggsheads
of wine is more easie, then
the distilling of one teare:
who may well say as in the
Poet, Our kinred by kind is
drie eyed.

Wherefore leauing vnto
these their valour, as *Fabius*
sometime vnto *Tarentum*
her armed Gods; imitate
we our *David*, and *Esay*, &
Jeremiah, and *Paul*, and *Peter*, with *Timothie* also, and
Iesu especially the Lord of
heauen and earth, whose
teares are the joy of the
world: and let the ancient

Pro-

Ier. 5. 3.

Plaut.

Pumiceos
oculos habeo,
non queo la-
chrymam
exorare, ut
expansio-
nem modis
nam genus
nostrum sem-
per fuit sic
cocolum.

Aug. Cinct.
L. i. c. 6. Relin-
quamus Ta-
rentini Da-
uidos.

Aug. Lachry-
ma Domini
gaudia mun-
di, quia, ille
fleuit ut nos
gaudia mere-
remur, De
tūpore firm.

104.

Ayades d'a-
cadiaxpus
et d'ps.
Psal.62.2.

2.Sam.20.41

Rom. 12.

Prouerbe stand, Mourfull
men are good men. Pourre we
out our heart before him,
saying, God is a refuge for
vs: and how much souuer
among vs, any is more then
other inclined to religious
weeping, let him be esteem-
ed so much the better: as
in comparison of two reli-
gious, *Danid* and *Ionathan*,
the holy Scripture hath im-
plied. These are the chil-
drens weapons, to whom
by our Father we are like-
ned; who hath also bid vs
on this to leane, *Vengeance*
is mine, I will repay, saith the
Lord; onely let these teares
be sanctified, vnfained
teares. Therefore *Danid*
thus addes to teares, *My*
teares.

For

For not euery teares are
Danids dainties, the drinke
 offerings of transgreffors
 he will not offer, neither I
 suppose, will he set on the
 Lords board, the bread of
 deceitfull men. For (that
 you may vnderstand) teares
 are not of one kind, as wee-
 pers are not of one mind.
 There are (saith Saint *Au-*
gustine) teares commenda-
 ble, and teares culpable, to
 which I adde neutrall, that
 are middle betweene both
 the other.

Or yet that you may haue
 a more commodious diu-
 sion, teares are some of a
 cause materiall, to wit, of a
 swifter motion of the bo-
 dy, spocially against a shar-
 per wind, or in the colder
 ayre:

3. Observatiō.

Psal. 16.4.

*Amplificatio**Diverse sortes
of teares.**Aug. de San-*
*ta form. 4.**De his Aris.*
problem. Sec.
5. n. 34.

ayre: or else of some humide affection of the body, chiefly of the eye, which therefore are neither justly commended nor condemned.

*Thom. xx. q. ii.
82. q. 3.*

Others are from a cause intellectuall, that is, of an affection or motion of the mind, and these diverse: some from a weakness of spirit or too tender affection often yndiscreet, and therefore not allowed; rather as much laughter to be blamed.

Toh. ii.

Others of a naturall pietie; such were they of Lazarus his sisters, and of the Jewes that mourned with them. These proceeding from pure nature, none I suppose except Zene his disciples,

disciples, can discommend, which are approued, not onely by the example of those devout that buried Stephen, and of many of the Saints, but of our Lord Iesus also, the author of uncorrupted nature, and sanctifying grace.

Moreover, too many teares are occasioned by temporall losses, plainly to be reprooved, as also the sorrow from which they flow. For the iust man bewaileth truly those that weep most part vainly. Such are they that howle upon their beds, who they assemble themselves for corne and wine; and yet they rebell against me, saith the Lord. Of these is the greater number, who while

C

they

A&S.

2 Cor. 7.

S. Aug. ser.
45. de Sanctis
ploras nimis
iustus veraci-
ter, plorantes
steriliser.
Hos. 7.14.

Ezek.8.13.
14.

they weepe for such, they cannot seek the Lord. Like they are to those that in Ezekiel mourne for Tammuz their Idol, at the North (that is, the cold) gate of the Lords house, being frozen in fleshly lusts and worldly cares, they sit deuide of the Southetne, that is, the celestial warinthe of Gods loue.

Ier.15.18.

There are yet other forced and fained teares, *lying waters*, which are said chiefly to be womens weapons ; of the which (being demanded which waters were deepest and most deceitfull) one answered on this wise :

Some limpido streme, disclosing ground,

But

*Fallax vnde
quidem per
se, fallacior
vna, Sape fa-
cit fultos, sed
ramen vnde
sophos.*

But depth concealing, de-
ceitfull proues;
Much more, more often
womans teares,
Oftwise, foole makes him that
lones. Such as in the Dip-
nosophist was the strum-
pet Phryne. For this cause
named ολαυοτρύγων, as if
you would say, weep-laugh:
because commonly she did
both together, hauing in
the midst of laughter teares
at command. As he also
speake of them, which of
them had too much expe-
rience, *Their teares at will,*
for to distill, they teach their
cyne. As the Comedian also
speakes of the yong man
which goeth after her *As a*
foole to the correction of the
stocks. Howeyer vpon con-

Athen. l.13.

Ouid. de re-
med. Amoris.
l.2. *Uis flerem*
aculos, crudel-
iter flos.

Prou.7.

*Ter. Eunuchi.
Act. 1. scen. 1.*

Judg. 15.

Micæ 7. 5.

tempt he hath sworne no more to come at her, which hath despised himself, preferred his corriual, chusing death before such disdain: yet some one teare which painfully rubbing of her eyes, she hardly hath brought forth, will make voide those words, so that he shall accuse himselfe. And this, (no longer to insist in forreine speech) *Sampsons example doth too truly teach; and indeed no lesse the Prophets admonition doth imply, charging, Keep the doores of thy mouth from her that lyeth in thy bosome.* Meane while, neither will I charge that whole sexe herewith (that I may not seeme to condemne

demne the rest for the fault
of most) nor it alone; for
such were *Xerxes* teares re-
ported to haue bene, which
wept for the fall of those
whom shortly by the sword
of others he meant to slay:
and (which is most worthy
to be wailed) in most pla-
ces many may be seene
who in holy assemblies
haue weeping for a com-
plement of hearing. As of
the Brasilians also is repor-
ted, whose facilitie is such,
that teares are for a present
saturation, and as soone
gone, as if they had said,
How do you? Such our hear-
ers, Saint Bernard liuely
thus describeth: *I behold*
some weeping, but if those
teares proceeded from the
heart,

*Amenis peri-
tura genebat
secula, & ad
cedem dux-
trabis ipsa
bresem.*

*Magirus in
Geographia.*

*Tract. de or-
dine vite.*

heart, then should they not so lightly be turned into laughter: but now whereas wanton and scurrilous speeches are uttered more abundantly then teares before, I thinke not those teares are such as divine comfort is promised unto, whereas after them so vile and earthly consolation, so easily is admitted. Saint Jerome reports of Nepotian, he sacrificed his teares to God and not to man; but they in this behalfe haue postposed God to man.

Now with no more cruell minde I shew you the fixt, but most cruell kind, by name the Crocodile his teares, who, they write, hauing devoured a man, weepes ouer the scull when nothing

Ad Heliodorum in epistola Nepotiae.

Photius in Eclogis.
Ιε φασὶ ταῦτα
καρδιῶν διά-
θεντούς οὐδὲ
εἰδότων ποτε,
οὐδὲ θραγού, καὶ
οὐκ αὔριεν δι-
ποτε λεγόμενοι.

nothing is left, not repenting of his deed, but because on that bone there remaines no flesh to eate. Which Hieroglyphicke, it is said, *Sigismund Gonzaga* a Cardinall vsed of *Leo the tenth*, repenting that by his meanes he was aduanced to the Popedom, adding this Embleme, *Crocodili lachryma*. Such were the fained teares of *Bassian* the Emperour, who wept vpon euery hearing the name, or seeing the picture of *Geta* his brother, whom he had caused secretly to be slaine. Such were the teares of *Demoneta* the stepmother, for *Cnemone* her sonne, whom neuerthelesse by subornations she labou-

τοις τῷ φό-
ρον, καὶ μετά-
τοις τῷ γε-
γμηλίσσων
λαμβάνον-
ται, ἐλθεῖ τὸ
ασπρός τὸς
καρδίας (i.-
μοι δοκεῖ)
ἰνυγμήν,
οὐε εἰς βα-
σιν κατέ-
δεσον.
Pier in Hu-
roglypb.

Ier.41.5,6,7

red to destroy. To these of this age you may anumber many doubtful friends, yea such, as when they purpose to insnare, couer all with the mantle of religio; whom *Ishmael* the sonne of *Nethaniah*, in the slaughter of the Shechemites, and Shilumtines, and Samaritan votaries, in *Jeremiah* egregiously resembled: for he hearing of their coming, with shauen beards, and clothes rent, hauing cut themselues, with incense in their hand, to bring to the house of the Lord; went out from Mizpeh where he had flaine him that began to gourne in the feare of God, weeping all along as he went, and as if he would haue

haue ioyned his supplications with theirs, or rather in religion haue preuented them, intreated them to come with him to *Gedaliah* the gouernour; but when he had brought them whither he would, into the midst of the citie, then flue them, and cast them into a pit, (like in resemblance to that which *Job* saith, his friends digged for him;) sparing onely those that had in the fields treasures to disclose vnto him.

Iob 6.37.

To perfection of number was wanting but the seuenth kind of teares, in vain altogether or most part employed: here behold the backsliding daughter of Rome shewes her foo-

C 5 lish

lish forwardnesse, presenting as vaine, if not so wicked a sort, as any of the rest, of her owne inuention, namely of those which are shed, not willingly but by compulsiō, wherewith they are tasked, who for plenary satisfaction for their sinnes to God, are adiudged to an outward and forced lamentation for some part, or the whole residue of their life, within monasteries or abroad : of which teares well speakes father *Isac* in *John of Cassia*, saying, *By their straining they more abase and drowne the soule of him that prayeth, pulling it downe from that heauenly height, wherein the suppliants mind should unremouably*

*Collat. 9. c. 2.
30.*

ably be fixed, and so compell him, losynge the prime intention of devotion, to be sickle in seeking fruitlesse and constrained drops of teares. Where we reade the valley of mulberrie trees, Saint Jerome renders ex aduerso flentium, ouer against them that weepe, whereon he thus commenteth, saying, *The Philistins had an Idol, where-to they sacrificed with mens teares.* Betweene which Idoll and our God, I would know what difference they put, that for diuine and spiritual worship, vrge teares, and like exercise of constraint, as though in them, for themselves, he were pleased.

The eight and onely at all

1.Chro.14.14

Tradit. Hebr.
in Paral.

4. Observatio.

*Proposition
confirmed.*

Lam. 1.2.

Luk. 23.28.

all times laudable kind of teares, are those of sincere religion, contrition, compassion, and heauenly desire, whereof we haue next to speake. For onely these, we obserued before, *David* calls his owne teares, *My teares*, and that not onely in kind, but also in number; not onely that they were his, that is, godly, such as he vsed, but also they were those which onely himselfe did shed. For not indifferently the teares of any, but of our selues must make request to God for vs. So of the Church it is said, *Her teares are on her cheeke*s. And our Lord to the daughters of Ierusalem, *Weep for your selues*.

selnes, and for your children.
So the Lord to *Hezekiah*
the King giues testimonie,
*I haue heard thy prayer, I
haue seene thy teares.*

Esa. 38.5.

Which against them is
to be noted, who if they
commend themselues to
the prayers of some devout
persons, if happily they
build some Hospitals for
those that in age, soli-
tariness, and sicknesse, shall
lament; meane while them-
selues be resolued into
all lasciuiousnesse, are fully
perswaded God is with
them, well appeased: which
if it be righteousness, I
know not wherein *Simon
Magus* attempting to buy
the holy Ghost with mo-
ney, hath at all offended.

Such

Application.

Act. 8. 22.

Ila.5.

1. Sam.13.19.

Amos 6.

Ac.8.24.

Such other offence is that, when in the morning vnableſt, going to mingle ſtrong drinke, (to vſe the Prophets words) or elſe about vngodly merchadife, they hire with a little mony ſome ſhaueling to ſay their prayers in certain *Anes*, and *Paters*, and *Credoies*, by a rate. It was eaſie for Israel to ſay to *Samuel*, *Pray for thy ſervants unto the Lord thy God, that we die not,* while as themſelues ate the *calves out of the stall,* and *chanced to the ſound of the viole.* It was eaſie for *Si-mon*, of whom we ſpake, to intreate the *Apoſtles*, *Pray ye to the Lord for me, that none of thſe ablings which ye haue ſpoken, come upon me;* but

but no heart he had to
ioyne his owne voice with
them. It is like, *David who-
wept and chastened his soule
with fasting*, was not igno-
rant of the Gentiles pro-
verbe, *Weeping becometh not
a King*: yet being a King,
he counteth it no shame
*to sorrow a little for the bur-
den of the King of Princes*.
Yet say I not, it is vnlawfull
to request, or vnprofitable
to haue the prayers of the
Lord his seruants. The ad-
uenturous *Hester* putting
her life in her hand for her
peoples cause, bids *Morde-
cai* gather together all the
Iewes that were present in
Shushan, and fast yee (saith
she) for me. And *Amos*
preacheth, *I they shal call the
hus-*

Psal.69.10.

Euripides.

Hoc.8.10.

Caution.

Hebt.4.6.

Amos 5.16.

Ier.9.37.

Ioch.1.17.

2.King.19.4.

husbandmanto mourning, and such as are skilfull of lamentation to wailing. And in Ieremie, Thus saith the Lord of Hosts, Consider yee and call for the mourning women that they may come, and send for cunning women that they may come, and let them make haste, and take up a wailing for us. But most agreeing is his precept by the Prophet Ioch, Let the Priests the Ministers of the Lord weepe betweene the porch and the altar, and let them say, Spare thy people, O Lord; and give not thy heritage to reproch, that the heathen should not rule over them. And Hezekiah (to conclude) by messengers faith to Esay, Lift up thy prayer for the remnant that

that are left. In all which places, we may perceiue the holy people allowed & accustomed to vse the pray-
ers of others with their owne, yet so as alwayes appeares the concurrence of their owne with others.

In this wise, as many as here sow in teares, hope for increase, whereof they shal not be deceiued; the which their future expectation, e-
uen in their teares, procures a present consolation. This is that vse of teares which *Danid* implies, whereas he saith, *they haue bin my bread;* for teares oft times both feed and ease the minde. Weeping (saith one) cooles the stomacke, and solaceth the troubled spirit. In wee-
ping

3. *Observatio.*

*Greg mor. L. 5.
c. 7. Luctus sua
anima pasti
sur, addo, focus
ur se bortales
fugentes pe-
des suos, i. ul-
tima sua me-
diantes.*

*Proposition.
Ambr. de o-
bitu Valentini
Est enim prijs
affectionibus
quadam etia
fundi volup-*

2as, & plorq;
grauu exapo-
ras dolor.

Esa 23.4.

Psal 137.1.

Ier.9.1.

ping, holy affections haue their proper pleasure, and so most part, surcharging melancholy is expelled. Therefore the Prophet requests, *Turne away from me, that I may weepe bitterly.* Now we know, delight is presupposed to follow whē the desire is obtained. So the people in Babylon rememb'ring Ierusalē in bitterness, find no sweeter leniment then this; *Upon the ryners of Babylon, there satc we downe, yea we wept when we remembred Sion.* Wherefore else doth *Ieremie* wish so earnestly? *O that my head were waters, & mine eyes a fountain of teares!* It was leisure for such emploiment, that *Job* of his friends

friends so earnestly required, Hold your peace, let me alone, that I may speake, and let come on me what will. Therefore it is, the Prophet elsewhere eates ashes like bread, and mingles his drinke with weeping.

Job 33.33.

Hereof may reason be conceiued, from the obiect, or from the subiect, or from the circumstance of time. From the obiect, in that whatsoeuer is done or suffered for that which is beloued, is delightfull; as Jacobs suffering cold and labour, and sweat, for the loue he bare vnto his desired Rabel. Moreover, if this the louer know, that his deeds or sufferings are pleasing to his beloved, so much

Psal 102.9.

Amplificatio.

I.

Gen 29.20.

Luk.7.44.

much the more; are his ioyes increased. Hence *Mari Magdalens* her presenting our Lord with teares amidst a feast, because she knew they should haue better acceptance, then the Pharisees costly cheare.

2.

Gen.45.14.

Gen.50.17.

*Rauens. Jer.6.4
Habes enim
hoc natura
humani cor-
poris, ut pro-
ducat lachry-
mas, vii gau-
dij, vii mero-
rii.*

From the subiect, which either is ioyfull in it selfe, for not onely sorrow, but also abundant solace, sometimes makes men to weep: as *Ioseph* wept ouer his yongest brother for gladnesse of their bodily meeting; and againe, ouer all the elder for recouerie of their soules in conuerstion. For it is naturall to man to weepe as really, though not so frequently in mirth as mourning. And as often

as

as the bowels are bound with excessive motion of heauiness or of gladnesse, straight waters gush out of the eyes. Or if they proceed from sorrow it selfe, then convenient gesture addes delight to euery action; and no gesture is more suitable to sorrow, then sighs and teares, which nature hath annexed thereunto.

The circumstance also of time supports with a double foundation this position. For in regard of time present, as Hindes by caluing, so men by weeping, cast out their sorrowes. As waters by powring, so sorrow in lamenting issueth out. For (as Saint Basil saith) when they are emptied,

Aquinas.

3.

*Explenus La-
chrymum, se-
rius dolor.*

Iob 39.3.

*Senec.lib.10.
contra.3. Ple-
riusque omi-
nis dolor per
Lachrymam ef-
fluit.*

*De gratia-
rum actione.*

*Aristotele.**Exod.15.25.**Luk.6.21.]**Psal.30.5.]**Psal.126.5.]**Application.*

tied, the braine is lightned, like as the element is cleared after raine. Therefore the Philosopher aduiseth, not lightly to stille children from crying. And in respect of time to come, the hope of great reward changeth no lesse the bitterness of these waters then the tree shewed by God, those of Marah, while beleeuing, we remember him that said, *Blessed are ye that weep now, for ye shall laugh.* And againe, *Weeping may endure for a night, but joy commeth in the morning.* And yet againe, *They that sow in tearcs, shall reap in joy.*

Much therefore they are mistaken, that esteeme the Saints miserable when they

are

are in lamentation, whose
proverbe they become, whē
sackcloth is their garment.

Psal 69.11.

Selfewild are these, and ig-
norant, *That out of the easer
comes forth meate, and out of
the strong sweetnesse comes.*

Iudg.14.14.

When contrariwise euēn
experience hath taught, by
Apoplexies, and Palsies, and
sudden deaths, how vn-
helpful, yea hurtful, it hath
bene for many, violently to
refraine from teares, being
beset of remedilesse euils.
For euēn the flame in-
closed, is choked of his
smoke, which hauing no
vent it selfe, reflects and
smothers the fire that bred
it; no otherwise in the li-
uing creature, that facultie
which doth dispense the
vitall

Basil. ubi su-
pra. Accedit
quod ait Sidon-
ius Apoll-
inaris. Animū
naturā desig-
nōissimum
dolor fletus
grandus ac-
cendit.
64. epist. 11.

vitall actions, decayes and dies by the eagernesse of immoderate griefe, hauing no outward expiratio. And on the other side, the issuing of matter from an ulcer, easeth the smart which tumour bred. Wherfore as it is wicked, so it is vain, to account mourning miserable, which God hath pronounced happie. It is more reasonable to esteem those teares euen in the present ioyfull, which procure Gods presence, delight the Angels, are a terror to diuels, support the feeble, and solace all stronger Christians. Whereof for this time onely this I list to adde : This worthy is of most abundant teares,

that

that teares amonst Christians are so rare. If carnall men lament, that ^{*}*the new wine is cut off from their mouth*; if the Priests are iustly charged ^z to mourne betweene the Porch and the Altar, that the drinke offering ie withholden from the house of God, which notwithstanding is but the bud of an earthly grape; how much more cause haue I to bewaile the driness of my soule? Who (will I say with the Prophet) ^x*shall give water to my head, and teares unto mine eyes?* yet not altogether or onely for the selfesame reason; he for the breaking of his people, I for the emptiness and barrennesse of

D my

^{*} Eſay 24.11
Ier.48.33.
Ioel 1.5.

^y Ioel 3.9.

^z Ier.9.1.

a Richar. Vi-
ctor. in Psal.
119.

b Psal. 107.
34.

my soule. For so husbandmen^a are wont, specially in the hotter regions, in time of drought, by deriuing riuerets from wels or ponds to water their thirsty lands; lest else, hauing by too much drought lost all strength, they faile to multiply the seeds of increase. Ah my God, for the wickednesse ^b of the inhabitants, the field of my heart hast thou turned to barrennesse. For therein dwell thine enemies indeed, yet not my friends; ambition, anger, auarice, wantonnesse, headinesse, slothfull sleepe, and dulnesse, & many more, of whom more easilly any one doth leade me captiue, then I am able

to

to recount them all. O my soule, thy strength, *My strength is dried like a potsherd*^c. Wherefore consider with me my brethren what all Israel did in such distresse, and vnderstand by that they did, what they wailed, what they would: for being sometime themselves forced at Mizpeh^d to force from their eyes some teares, and yet that neither this they could (for it was not easie to do this good, how e're they declin'd their former euill) in testimony of their inward emptiness, they drew vp other waters, and powred before the Lord. Here we need not *Rabbi Vziel* his authority to teach that the

Psal. 21.7.

1. Sam. 7.6.

D 2 soule

c.Psal 143.6.

Translition.

6.Observatio.

Confirmation.

a.Psal.80.5.

soule without teares is as
the thirsty land, & whereas
the holy Scripture so
speakes.

It was somewhat strange
to perswade a carnall man,
that to the spirituall his
teares are a pleasure; but
this being granted, a thri-
sty man will soone beleue,
they are also profitable. For
he beleuees, without profit
a wise man hath no plea-
sure. Wherefore obserue we
next the proper yse y David
had of them, in this also
that David saith, *They have
bew my bread:* wherewch
in another Psalme he saith,
** That great householder
doth furnish his childrens
table, thou feedest them with
the bread of teares, and giuest
them*

them carest to drinke in great measure. Like may this be to that, that Job ^b affirmes, *My fighing cometh before I eat*: and againe, ^c *I haue laid up the words of his mouth before my necessarie food*: so Hanna ^d the mother of that sonne of vowes, *she wept and did not eate*, that is, weeping to her was in stead of eating. For that other meate the Saints especially in times of trouble they loath. *I ate (faith one) ^e no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint my selfe at all till three whole weekes were fulfilled*. And of another ^f vpon lesse occasion it is said, that he did eate no bread.

^b Job 3.24.

^c Job 23.12.

^d 1.Sam. 17.

^e Danja. 3.

^f 2.Sam.13.
17.

Amplificatio

For spirituall graces are their cates , and iunckets, and most desired meates, which when they faile, with this , though courser bread, they do more freely fill themselues. And yet besides , *Bread strengtheneth the heart of man* g. So do (faith one) h the promises that are made to teares. For those that are patient in tribulation (according to Saint Paul) i *Reioyce in hope.* So much the more as they are more clearly called thereunto, by example of his preceeding teares, and succeeding ioyes , of whom it is written , k *Who in the dayes of his flesh, when he had offered vp prayers and supplications with strong crying*

g Psal.104.15
h S. Ambr.
Mat.5.5.

i Rom.12.12

k Heb.5.7.

ing and teares unto him that
was able to save him from
death, and was heard in that
he feared.

Saint Bernard hath ob-
served seauen sorts of bread
whereon they of the Kings
house do feed. One is of hear-
ing the words of God; ano-
ther is of obedience or doing
the workes of God; a third is,
Meditation on them both; a
fourth is, Repentance in case
of negligence, in either of
those or both. The fifth is of
sociable vnanimity. A sixt,
the holy Eucharist the for-
mers pledge, and seal of the
covenant betwixt our Lord
and his elect. The last is this
we are yet a kneading, of
praying teares, or weeping
prayers. The condition of

Application.
Dominica 6.
Pentecostes 1.
serua.in fine.

D 4 which

which is such, not that he who feeds on one, or more, should therefore loath the rest, but contrariwise the eating of any one or some, whets the stomacke for the rest; whereby we gather, how few are satisfied with this, how many perish in spirituall famine vnawares. Who is he that will giue to me this bread to eate? whom, if I haue it, in these dayes shall I call to such repast? which of them that daily feast will vouchsafe to be my guest? But to vse our bread in a larger, that is, the Scriptures fence, for all manner of victuals, the most, filling theselues with sundry sorts of leauened cakes, poore wretches wretchedly

wretchedly refuse these bitter hearbes, ^m which neverthelesse as cates were to be ioyned with the unleavened bread of a sincere and Christian conuersation, if so be we desired without hypocrisie, to be partakers of our Lords feast. But this diet what vse it hath for health or strength, the world knoweth not; therefore neither doth desire it. Who bewailes the want of an vnowne good? ⁿ Cast a blind-borne and one accustomed to the light together into the darknesse of a dungeon; the ones ex-perience makes him to lament, the other without losse, laughs in ignorance; so, right so here it is: The

m Exo. 12.8.

*n Gregor.
Niss. de Bea-
titudinibus.
Eccles. I.*

D 5 coun-

country swaine will disdaine to stoope to ground
for that which is precious
in his Lords esteeme: bruit
beasts deuoyd of reason,
and therefore vncapable of
miserie, bred by nature to
exhale their breath in plea-
sure of their senses: soone
as they see the ayre, the origanall of their life, expresse
each of them some kind of
wantonnesse; the horse
pranceth, the oxe casteth dust
into the ayre, the sowe de-
lighteth in digging turves
out of the earth, the whelpes do play, the calves
leap, and briefly, all the rest,
each one by a certaine signe,
shewes that his mindlesse
nature propends to plea-
sure: but man that's borne
to

to knowledge, beginnes
to weepe, before he hath
leaue to eate, that he may
so learne that which was
the first, should be the fre-
quentis action of his life:
so mirth is theirs, and
mourning ours. Now of
those beasts very few, and
seldome times, in seeming
sorrow are seene a straying
from their kind; and if any,
yet those for men, as we
haue heard of horses and
dogges that with their
teares haue celebrated
their maisters funerals; but
of men how many to
brutish lusts haue quite
giuen ouer themselues,
ignorant or vnmindfull of
their owne condition or
their end? for where is the
end.

o Pro. 14. 13.

p Richard de
Sancto Victo.
de statu ipe-
rioru hominiu
cap. 10.

end of their pleasant
springs, but in saltnesse of
the seas? For the riuers
haue sweet waters, and the
sea bitter, as pleasure also
ends in loathsomnesse: and
to say with *Salomon*, °*The
end of mirth is heauinesse.*
Howeuer P vncessantly the
appetite comes and goes,
increaseth, and decreaseth,
and riverlike followes the
trace of her inclination,
vntill her desire be satisfied,
and in her crooked courses
following each first declin-
ing path of pleasure, pas-
seth as by a certaine race,
from place to place, after
steepe downe fall into the
vallyes, scarce euer reasseeds
vnto the lofty mountaines,
which neither the water
can

can, nor appetite is wont; yet still it runnes and over-runnes, and againe returnes vnto the first, whence the Preacher saith, *& Vnto the place from whence the riuers come, shither they returne againe.* For from fleshly appetite so many flouds proceed, so many and so endless lusts arise. The place frō whence these stremes gush out, is the well of naturall necessitie, in which they end the ditch of vnnaturall satietie: the way by which they passe is the quagmire of voluptuousnesse; by which it returnes, and runnes amaine the parching path of concupisence. And as all decurssion of waters is by visible chan-

g Eccl.3.7.

channels on this furface of
the earth , but returnes by
vnderground and inuisible:
so lust by visible action, and
satisfying the desire eft
soone is expelled, but by se-
cret operatiō of the vegeta-
ble faculty, refleets, & so re-
pairest her restlesse motion.

How miserable I pray,
and how lamentable, euer
to whirle about , neuer to
get out , this eddie , now
sinking, then fleeting , but
neuer intermitting? how to
be desired, rather to be de-
testēd, are those obiectati-
ons of our desires, which
both are gendred of defect,
and turned into loathing?
Wherfore as we can let
vs gainestand and rid vs as
we are able: be we not so
carried

carried of the sweete
streames, as to end our voy-
age in the saltest waves.
Here rather let vs admixe,
yea preferre some bitter-
nesse: admixe, because,
when God bestowed all
good without any compo-
sition of euill to be vsed,
and forbad to taste of the
bitter fruite, yet we ingor-
ged our selues with euill:
strict iustice required, that
euill alone our portion
after should haue bene, yet
hath the Creators excee-
ding clemency euen hi-
therto vouchsafed vs some
portion of that despised
sweet, but so, that for me-
mories sake and thankful-
nesse, he requires some of
our *Myrrbe and Aloes* to
be

be mingled. This is surely
that sweet sowre, most
toothsome and wholesome
for the present time. Let vs
preferre it, that is, foretaste
it, eating our teares before
our daily bread; vnlesse this
also we take to be the sub-
iect of our prayer, when we
request, *Give vs this day our
daily bread:* I deserue not to
dine not hauing wept be-
fore, nor to sit at supper,
before I haue wet my
checkes; which as vnmeet,
so how vnsafe Lazarus and
the gluttons ^{are} storie doth
declare, and reason proues.
For being there is a two-
fold world, and in them
either, twofold, both ioy
and sorrow is considered,
and that without all doubt
both

r Luk 16. 15.

both contraries must be tasted (*For God hath set the one ouer against the other,*) blessed sure is he, who in things truly good, treasures vp his portion of pleasure for the future life, but swallowes before death his portion of the bitter cup: so the wise man orders them, saying, *First a time to weepe, then after a time to laugh.* Therefore weepe in time, that both more surely, and more abundantly we may triumph in all eternitie.

Whence elegantly Father *Augustine* gathers, it is, that thirsting for the well of life, he tearnes his teares not drinke, which more greedily is desired, and easilly

Eccl.7.14.

Eccl.3.4.

In Comment.
heic.
7. Observatio.
Confirmation.

b Psal. 80.5.

c Psal. 102.9.

ly devoured, but bread that is harder and more difficult, that is harsher and not so pleasant. I remember indeed, he said sometimes,

b God gaue him teares to drinke, and elsewhere c that he himselfe mingled his drink with weeping; but neuer, that ever he vsed them for his drinke, lest for themselves he should seeme to desire them, as that well: for what pleasure he hath in them, is for necessarie of the end, nor for themselves.

Amplificatio

*d De gratia-
rum actione.*

Therefore neither he saith, that alwaies he did eate that bread, but when it is said vnto him, *where is thy God?* for else as Saint Basil d notes, there remained no time

time for that *joy unspeakable
and glorious of the elect and
instituted*, allowed him of
God: no place for the Apo-
stles precept, *"Reioyce in
the Lord alway.* For if sor-
row be simply good, then
ever to be desired, and so
neuer shall be obtained
that wherewith he doth
exalt vs to the fellowship
of Angels perpetuall glad-
nesse, who are accounted
worthy to stand by the tri-
bunall of the Almighty.
And ^f besides, too much
sadnesse becomes a cause
of sinne, in so much as sor-
row ouerwhelmes the
mind, and by want of ad-
vice, occasions giddinesse,
by forgetfulness begets
vnthankfulness. This fit-
teth

e Phil.4.4.

f Simon ma-
gister, Orat.
12.

teth that which the Hebrewes say, *The holy Spirit in them that are ene[r] sad makes no residence*, and experience too plainly pro-ueith it in excessiue griefe.

I suppose therefore Saint Augustine ^g and Saint Basil ^h and his brother of Nyssa would not commend but reprehend, not onely the Anabaptisticall sect, which Romanists themselves condemne, as supposing the Godhead is appeased by rude screeches, or vgly howlings; but also those selfesame Romanists in some of their esteemed religious orders, and such other like perhaps amongst our selues, not vnlike (as writes that learned Father)

vnto

Applicm.
g *In Cōmen.*
istie.
h *De gratiar.*
actione.
i *De beatitu-*
dine 3.

vnto the tender & worth-
lesse trees in which the
wormes most easily are
bred; whom God also him-
selfe by *Esay*¹ sharply re-
proves, and plainly conuin-
ceth as ignorant of the
Godhead.

Wherefore we are in-
structed, that as they whose
eyes are weake, fearing to
dazzell them with continu-
all sight of the lightest bo-
dies, at times refresh them,
with more tollerable co-
lours of flowers and hearbs;
so must the mind not al-
ways be given to sorrow
and sadnessse, but turne her
eycs to the speculation of
better things² and exer-
cise of good workes; which
pietie is much to be prefer-
red

*k Basil. apud
Simonem
magistrum.*

I Esay 52.

2.

*m 3. Tim 4.6
7.*

n Gal.6.
o Mat.21.41.

p Serm.79.

red (if separation of these were allowed) before the bodily exercise of votive teares, which we in the persons of the women that embalmed our Sauour, and of the Apostles which bare his markes,ⁿ and labouring in his vineyard ^o Rendered him the frutes in their seasons. The golden Ravenna ^P elegantly compares in this wise, *Woman the cause of evill, the author of sinne, the way of death, the granes gate, the inscription of bell, the whole necessarie of lamenting, for which they are borne in teares, are subject to sorrow, addicted to sighing, and are so strong in teares as they are void of strength, and so much as they are more unfit for*

for labour, so much the readier to lament: therefore with their teares they vanquish weapons, sway whole kingdomes with their weeping, and by bewailing breake, all the courage of the nobler sexe. Its no wonder therefore, if women be more earnest then Apostles at teares, at funerals, at sepulchers, at bodily obsequies about our Lord his corps, Where woman first runnes to teares, that first ran to ruine; she is first at the graue, which was first in death, becomes the messenger of resurrection, that was deaths Herald; and she that brought to man newes of so great destruction, even she to men presents the tidings of so great salvation, that by the

the bearing of faith she may
repay, what by counsell of mis-
belief she had taken away.
This order is not preposterous
but mysticall; Apostles are
not postposed to women, but
reserved for workes of more
honour, and greater moment.
Women undertake the hand-
ling of Christ his body, the
Apostles his sufferings; they
carry splices, but those stripes:
they enter the tombe, those
the prison: they take hold of
grave clothes, those of chains:
they poure in oyle, those out
their blond: they are amaz-
ed at death, those undergo
deaths: and (not to mention
many things) they sit at home,
those in frances of battels stand,
that denoutlike souldiers they
may in dangers prove their
faith-

faithfullnesse, strength in labours, in wrongs patience, in perils death, suffering in wounds, in paines detraction, constancie in rending of their bowels. To Christ therefore, the women are portitors of teares, the Apostles subduing Satan, and all other enemies, report with victorie both triumphs and trophies unto Christ. Like iudgement therefore must be held of them, that by profession and emploiment succeed the women and Apostles. For as the worke, so is the reward; and whose is the one, to him by right redounds the other, both in this present time, and in the world to come.

Which even here from

E David

Mulieris ergo
ferunt pro
Christo La-
chrymas. A-
postoli diabolo
superato &
victoria boſſi-
bus & victo-
riam referunt
& triumphum.
Luk.18.39.

3. Observatio.

Confirmation

Psal. 55.13.

Ier. 31.16.

Psal. 145.14.

David may be gathered, who saith, *My teares have
bene my bread, or, Bread for
me.* This is that reference
whereof we speake, implying,
*How ever the Saints ha-
ment in holinesse, the fruite is
theirs.* As in another place,
*I humbled my soule with fa-
sting, and my prayer returned
into mine owne bosom.* And y
w^c the Lord said to Rabel,
that is, to Israel, in Ieremie
doth confirm it, saying, *Ra-
fraines by voice from weeping,
and thine eyes from teares,
for thy workes shall be rewar-
ded.* For, *The Lord uphel-
deth all that fall, and raiseth
up all those that are bowed
downe;* that is, refresheth e-
very one, and rewardeth;
that is afflicted for his
name:

name : that as the sufferings
of Christ abound in them, so
their consolations may abound
by Christ. This is the differ-
ence of those teares which
are shed for God, (of godly
teares) and those of our
hearts inuention, yea and
such as are of Gods pre-
cept, yet without their
right intention ; as the an-
swer of God to his people
in Babylon by Zachary de-
clares. Their question is,
Should I weape in the fifth
moneth, separating my selfe,
as I have done these so many
yeares? His answer is: When
ye fasted and mourned in the
fifth (which was their in-
stitution) and seventh mon-
eth (which was immedi-
ately commanded) even those

2. Cor. 1.5.

vsi.

Zach. 7.3.

v.5.

seuentie yeares, did ye at all
fast to me, enen to me? And as
if they had said, Then
wherein haue we misst?

v.7.

it is added, Should ye not
heare the words which the
Lord hath cried by the for-
mer Prophets? And as if
yet further it were deman-
ded, Which are those
words? for the one, fasting
and weeping is enjoyned;

v.9.10.

and the other not forbid-
den: it is replied a little af-
ter, Thus speaketh the Lord
of hosts, saying, Execute true
iugement, and shew mercie
and compassions every man to
his brother, and oppresse not
the widow, nor fatherlesse, the
stranger, nor the poore, and
let none of you imagine a-
gainst his brother in your
heart.

beart. As if he had shortly said, The purpose of mourning, as well as sacrificing, is mercie, and the knowledge of God : for *Esay* proues the one, as *Hosea* doth the other. These are the teares that God vouchsafeth to see; these are they that are contained in his bottle, and written in his booke.

O that my portion then
may be with them, to whom
it is said, Verily, verily, I say
unto you, that ye shall weepe
and lament, but the world
shall reioyce, and ye shall be
sorrowfull, but your sorrow
shall be turned into soy; so
shall I not feare to stand
with them, from whose eyes
God shall wipe all teares. Pe-
ter at first (in semblance of

Esa. 38.v.3.6.
Hos. 6.6.

2.King. 20.5.

Psal. 56.8.

Ioh. 16.20.

Reu 7.17.

Ioh.13 8.9.

a carnall man) said, *Thou
shalt never wash my feet*: but
after seeing the danger(re-
presenting the inordinately
zealous and il adnised pro-
fessor) saith, *Lord, not my
feete onely, but also my hands
and my head*. He offended
in the last, but the greater
danger was in the first. I
will wish therefore as tou-
ching teares, I may keepe
the meane, neither wan-
ting, nor yet superfluously
shedding them; yet rather
then for want I should
heare, *Thou hast no part in
me*, I pray they may so
wash my soles, that by so
glorious a father, and a ten-
der mother, they may be
wiped from mine eyes. But
we poore sinners, how
should

should we be conceiued
to exceed , whereas the
righteous *Dauid* surceas-
seth neither day nor night?

By which both *day and
night*, of many things we
are taught . For first , if
night and day be taken for
all time, which by them is
measured, it shewes , The
Saints powre out their spi-
rits, not lightly, or for an
houre , and so haue done,
but constantly and serious-
ly, so long as cause re-
maines. So *Baruch* in *Ie-remie*, faints in his sigbing,
and findes no rest. So that
same Prophet in his booke
of Wailings, counsels the
daughter of his people, say-
ing, *O wall of the daughter
of Sion, let teares run downne*

9. Observations

Ier.45.3.

Lam.2.18.

like a riner day and night:
gine thy selfe no rest: let not
the apple of thine eye ceasse.
The same is Iobs assertion,
*Are there not mockers with
me? and doth not mine eye
continue in their prouoca-
tion?*

Iob.17.2.

Amplificatio

Ier.14.17.

Psal.32.1.

Neither will they, or
can they otherwise chuse
or do, whom God himself
commands and compels
thereunto : they will not,
because of his charge, who
thus hath charged the Pro-
phet, *Thou shalt say this
word unto them, Let mine
eyes runne downe with teares
night and day, and let them
not ceasse.* They cannot, be-
cause of the smart of his
rod, who say, *Day and night
thy hand was heavy upon me:*

(A)

(A wonderfull drinessse of
the grape, ensued the pres-
sing of that heauie hand,)
*My moisture is turned into
the drought of Sommer. Like
to this is that of another,
Why is my paine perpetuall,
and my wound incurable,
which refuseth to be healed?
wilt thou (speaking to God)
be altogether vnto me as a li-
er, and as waters that faile?*

Much differing in na-
ture is their weeping in the
Temple, which by they are
gone ouer the threshold,
profuse laughter followeth
after; which by day to men
do mourne, not by night
to God, as do his holy ones
saying, *With my soule haue I
desired thee in the night, yea
with my spirit within me will*

Jer. 15.18.

Applications.

Esa. 36.9.

*I ſeeke thee early: but thine,
like are their teares to Nor-
therne showers in Som-
mers drought, which mo-
iſten the boughes & blade,
but neuer nouriſh the root
of trees or herbes; ſo it ne-
uer fructiſies.*

But to the purpose, let vs
remember, the ſable and fi-
lent night affording con-
uenient solitude, of all is
tears beſt fitting nurſe. The
certain conuenience of ſo-
litarieneſſe, *Jeremie* a man
next to *Danid*, delighted
in this exerciſe, decaſes
by his example, *My ſoule*
(ſaith he) *hall weepe in ſecret
places for your pride.* And
briefly for the night, moſt
deuout *Danid* witneſſeth
himſelfe, *All the night long*

Ier.13.17.

Pſal 6.6.

I make my bed to swimme,
 I water my couch with my
 teares: of whom (saith ^c Au-
 gustine) This meate which is
 called bread, men eate by day,
 and sleepe by night; but this
 so saourie is, and he so pious,
 that no time he ceaseth.

^c *Commens.*
in Psal. 42.

Moreover the same Fa-
 ther well obserues: That if
 you take the day for the
 prosperity of this life, and
 night for the worlds ad-
 uersity, the conclusion will
 be the same; for faith Da-
 uid, *Whether in prosperitie*
of the world, I shed the teares
of my desires, the longing of
my desires I leauue not off.
And how ever the world be
well, I am still ill, untill I ap-
peare before my God. For no
lesse if not so much more,
 the

^{20. Collect.}
August.

Ego desiderio
*mei lachry-
 mas fundo.*

Et cum in
mundo bene
*est, mibi ma-
 li est.*
Amplificatio.

the prosperitie of this world, is to be lamented then aduersity; for that more corrupts vs, that this more easily may breake vs; fallen they haue often in prosperity, that haue not started in aduersity.

Application.

Yea and if we will consider, whence are the adulterous fashions of this age? from aduersity? from trouble and danger? Nay: for it gaue Martyrs a race most generous, most acceptable to God their Father; but these our times of peace and plenty, a broode of vipers, a seede of sinners, a generation of wantons, men effeminated, women against nature in mens habite, each leauing them-selues,

selues, emulating either nothing but the others vices. O prosperity flowing, and failing, temporall and mortall, fleeing and falling, having ever more deceit then delight.

So much to be feared, and worthy to be lamented, as thou art able to entice, and ready to kill the intangled! as cunning to do the one, as the spirit ^b that seduced *Ahab*, and willing to execute the other as the Ghost that met *Brutus* in the battell at *Philippi*.

A third collection seemes hence for to arise, that namely the Saints lamenting for sinne, surpasses the vngodlies wantonnesse therein; for he weepes both day and night; but their blas-

Proverb.
Semper plus
descriptio
quam dele-
tationis ha-
bitu.

b-1.King.33.

11.Collect.

a Gen.37.41.

b Verse 44.

c Gen.38.26

d Vers.12.17

blasphemie which did occasion it, is after said in action but to endure by day.

^a Esan had shortly resoluted to slay his brother Jacob, but Rebekah his mother supposeth his fury after a few dayes will turne away: and though perhaps the euill intention was not changed long after, nor euer repented of, yet the Scripture saith, ^c When Esau saw that Isaac had blessed Jacob, & sent him away to Padan Aram, to take him a wife from thence, he also diverted the stremme of his thoughts from murther to another marriage: but after a little we heare of Jacob though not watching yet troubled by ^d dreames in the night,

night, and fearefull awaking out of sleepe. Yea many yeares after returning^e to his country, the feare of his brothers rage distressed him, and not onely by presents and perswasions in the day time labours to mitigate himselfe, but^f all the night vntill the break of day wrestles with God that he may preuaile with man. So^g Abraham deuides himselfe; he and his seruants by night, pursuing them that by day had taken away his brothers sonne. So Moses often whole dayes and nights, and weeke^hs, yea almost moneths fasts and prayes to God for remission of those finnes which Israel committed

e Gen.32.
V.7.13.8c.

f v.9.8c.

g V.24.8c.

h Gen.14.15

i Deut.9.1.9.
Deut.10.7.10

1. Sam. 30.
V. 6. 16.

19 Psal. 102. 7. 8

m Psal. 22. 1.

mittet at once. So (in resemblance) *David* in much distresse is following to recover what vnjustly is taken away, while *Amalecke* triumphing in their euill, are eating and drinking, and dancing, because of the spoile that they haue taken: so he expresseth that while^l his enemies reproach him all the day, he watcheth, (which is more conuenient for night then day) and is as a sparrow alone upon the house top: and in the person^m of our Lord he thus expresses, *O my God I cry in the day time, but thou bearest not, and in the night season, and am not silent.* Which we know how by our Lord himselfe it was fulfilled oft times in the garden,

garden, ⁿ in the mount,
and in the desert. So that
howsoeuer the Pharisees
sometime by night con-
spire against him, yet could
they not be so watchfull to
the euill, as he for good.
So *Paul* and *Sydas* ^q at mid-
night in prison pray and
sing prayses vnto God,
while they that imprisoned
them are asleepe. So do
those many devout in the
house of ^r *Marie* the mo-
ther of *John*, during the
Churches persecution and
Peters imprisonment, for
whom ^f prayer was made
without ^v ceassing of the
Church vnto God. So the re-
ligious ruler *Nehemie*, with
fasting prayes both day
and night for the euill that
had

ⁿ Math. 36.
36.
John 18.1.3.
^o Mat. 14.23.
Mark 6.46.

^p Mark. 1.35
Luke 5.16.
^q Act. 16. 25.

^r Act. 12.12.

^f v.5.

Nch.1.6.

u Dan.6.18.
19.

x Psal.64.6.

y Psal.21.11.

z Psal.76.5.

had happened unto Jerusalem and Iuda being already done and ended. So Darius howeuer a heathen king, yet partaking with afflictions of ^u Daniel servant of the most high God, when as the trecherous Presidents, hauing accomplished their diligent search, ^x and hauing performed as they supposed, *The 3 mischenous devices which they had imagined*, now sleep their sleepe^z; went to his palace and passed the night fasting, neither were instruments of misfike (according to his vsuall manner) brought before him, and his sleepe went from him. Yea and the king arose very early in the morning, & went in haste unto the den

den of lions, and when he came to the den cryed with a lamentable voyce unto Daniel. So powerfull is the affection that hath but affinitie with religion, much more true religion where it is, by all indeuour striues to outstrippe naughtinesse. For them, after their malignant counsels and cruell accomplishments, pleasures drowne, and sleep enterres: but these silly lambes, and mourning doves, feare and care still solicites, especially because they much disdaine to see good overcome of euill. Let bloody persecutors this also vnderstand, that if to feed on others flesh be their delight, they may haue their pleasure alfo

*Prudentius in
Moralibus.*

so in the night, for herein its not amisse to imitate the noble spirit of that most religious *Lawrence*, who on his grid-iron bid the persecutor, *turne his carkeſſe and eare that which was alreadie roaſed.*

But as for vs remember we by day to conflict with the works of iniquitie, and by night imploring the beauens helpe, get new prouision for each dayes fght, according to the examples of our Lord now related, and of *Paul*, ſeruing the Lord with all humilitie of mind, and with many teares and temptations, ^a Which befell him by the lying in wait of the leuer; ceaſed not from those teares night

^a *Acts 20.19.
31.*

night nor day for three yeares
while he was in Asia: that ac-
cording to ours and their
figurē in Israel and Ægypt-
tians, the more by them we
are afflicted, the more
our seed may multiply ^b and
grow, not onely by num-
ber of the faithfull as hath
euer fared in the hottest
persecutions, but also that
each of vs our selues, being
so by them excited, become
more fervent in euery good
word and worke: as of the
holy Apostles it is written,
that after many threatenings,
and beatings, and
imprisonments, ^d Daily in
the Temple, & in every house
they ceased not to teach and
preach Iesus Christ: for
teaching and preaching of
whom

^bExod.1.12.

^cAct.3.14.
^dAct.5.14.

^eAct.5.42.

Ios. 1.8.
Psal. 1.1.
Luka. 37.

whom they were so persecuted. So shall Satans persecutions, vnto the grace of Christ, proue but as wa-ter cast on burning oyle. So shall our religion, by the fruities approue it selfe, be-ing both feruent and fre-quent; which things, by termes of *night and day* in meditation of Gods law, in-fasts and prayers to God, his most immediate seru-ces are vsually commen-ded.

So doing, we may with ioy expect that day with-out all night, which shall once clothe vs with the garment of perpetual glad-nesse; when they also that now abuse the vseful chāge of night and day, shall be oppressed.

oppreſſed with an euerlaſting night. For this is the diſſerence of this preſent, and the change that is lookeſ for; now during the time of Patience, the viſible course of night and day is common to the elect and reprobate, but then all night ſhall be the ones, and conſtant day the others lot. Even that day, whereof the Prophet ſpeaketh, And it ſhall be one day, which ſhall be knowne to the Lord. That day, whereof in one the whole Church may ſayē When ſhall I arife, and the night be gone? and I am full of tossing to and fro; until the dawning of the day. That, whole dawning the Psalmit looketh for, ſaying,

The

Zech.14.17.

Iob 7.4.

Psal.49.14.

Reu.21.15.

*Transition to
the absolute
treasure of
teares.*

The upright shall have dominion over them in the morning. That, in difference whereof, David may seeme now to say, *His teares are his meate day and night.* For when he shall come vnto the place, of which it is said, *There shall be no night there,* he shall no more eate the bread of teares, but drinke without let, without loathing, without ending, of that pure life-springing well; so earnestly, so vncessantly here desired.

From the particular manner, and determined measure, of whose desires and diet of teares, as they are bounded in these words; at length we come to more ample

ample and absolute consideration of that grace, for the good, as we are able, of as many as hauing or seeking this gift of religious teares indeed, account them gracious. For which intendment, these heads seeme profitable to be handled : first the *Nature*; then the *Necessarie*; after, the *Use*; next the *Efficacie*; fifth, the *Lets*; sixth, the *Helper*; seuenth, the *Matter, Occasion*, or *Division* of godly teares : and last, of their *Dignitie*, by way of conclusion to the rest.

As for the *Nature*, thus briefly may they be defined : Teares are in man a humour of thicke vapours, by force of some strong af-

F fection,

*Division of
the matter
intended.*

*1. Of the na-
ture of teares.
Definition.*

Explication.

fectio, gathered first about the heart; then from it, being strained, sent vp into the braine, there by the coldnesse thereof resolued into water, thence distilling into spongiouse glandis of the eyes, out of which at length they are wrung, by the straining of those arteries which are derived from the heart and head. Now a little of each of these parts in particular.

vi. And first we say, they are in man, or something to man belonging; because the knowledge of the object is required for expressing of this outward signe. Now amongst the bodily living creatures, man alone is capable of knowledge.

For

For whereas there are in man two passions principall, to wit, *Joy* and *Heauinessse*, arising both from knowledge of the cause, (to either of which all other may be referred,) the mighty God hath assigned to either, in man a signe expressiv of it selfe, namely *Teares* and *Laughter*. So that those teares mentioned of *Crocodiles*, and *Pallas* his horse, and certain dogs and birds, happening to some of them ordinarily, are to be accounted teares not properly, but Analogicall, that is, like vnto teares; or if out of order, then to so be taken as *Balaam Ass* her speaking.

That they are a humour,

F 2 sense

Numb.32.

sense seeing them distill, witnesseth her selfe ; the which most rightly is therunto by God applied : for the flowing of that liquid thing, betokens the inward melting of the soule; whereto I suppose, well may be referred that which *David* saith, *My sore ranne in the night*; which cannot be a bodily sore, because the originall expresseth it in the Hands name.

The matter of this humour, seemes most to be those vapours, in that it is neither bloud nor flegme, choler nor melancholy; nor yet appeares to be any of those which Physitians call *Secondary humours*: though one hath said, *They are the soules*

Psal. 77.2.

Platarch.

soules sweate. Truth it is, sweate like vnto teares, is salt, but not so cleare, nor in such sort passing through the inward parts. Neither is it easie to perceiue, how excrements of the third concoction (which is wrought in the outward parts of the bodie) should be the nearest messengers of inward affections. As for that of Nyssen to this purpose, saying, that *Teares are drops of bloud*, gushing out of the hearts wounds, I take to be more Rhetorically, then materially spoken.

For fourthly, that they are a corporeall effect of a mentall affection, no man doubteth, (of fained teares

Greg.Nyss.

I speake not, which are but equiuocally so called) therfore according to change of affection they are stird & stilled, raised and layed.

Now if you aske, what affection they betoke? The answer of some wil be, that properly they witnesske sorrow, but ioy by accident, namely, as ioy is accompanied with remembrance of sorrow: but in mine opinion (howeuer I esteeme all the affections so to remaine commixed in the mind of mortall man, as all the elements in that compound bodie, wherein one onely is predominant,) yet should not that slight memorie of euill be in ioy so forcible, as to produce mourning.

mourning teares . For sure it is, that as either of two contraries preuailes, the other in power is abated. Wherefore, the weaker remembrance of sorrow in the midst of ioy , should not so effectually moue tears, as that remembrance which in a middle state is stronger, because then lesse resisted : neither doth experience at all times, when most reioycingly we weep, witnesse any thing lesse, then that we remember sadnesse; yea so much the more abundantly, as we reioyce in singing the praises of our Redeemer, so much more without restraint, without obseruance, these waters spring out of their

Quintilian.
Qua erupunt
dolore, aut
Letitia manat

fountaines; wherefore we must acknowledge with the Orator, *Nature hath given teares messengers of the mind, which burst out in grief, and in mirth more pleasantly proceed.* While as the one pressing, straines them out, the other dilating opens the passages that they may flow more freely; both stirre the inwards with a stronger motion, as also do desire of reuenge, and affection of pitifulnes. Whereby also may be perceiued, why in the definition we required a strong affection. For neither a slow affection sufficeth to moue those vapours, and the ouerviolent ouerwhelms, or else ratifying dries them vp; that infants

fants & womanly creatures
of either sexe, are lightly
moued to weepe, is caused
either by the mind, in that
through defect of judge-
ment, things oft times of
little moment, they repute
the greatest; or else pro-
ceeds from a qualitie of
their bodies, to wit, the a-
bundance of vapours in
those whose constitution
is of cold and moist.

Meane while those va-
pours gathering from each
part, vpon some great and
vnaaccustomed agitation of
the mind, about the seate
of life for defence thereof,
compassing on all sides a-
bout, do straiten it, binding
more hardly in sorrow, and
are therfore more strongly

repelled, in ioy more gently compassing, and therefore are more easily dispatcht vnto the braine.

For betweene the heart and head, there is a mutuall and rare compassion; even as betweene vnderstanding and affection. So that as the braine, vpon knowledge of the matter, giues notice, and stirres vp the heart: so the heart moued by the affections, sends for her selfe her messengers circumfluous vapours to seeke the redresse of euill, or increase of good.

The braine then, either by his coldnesse condenses those vapours into fluide humours, as the middle and coldest region of the aire
thosc

those that breath out of the earth and water; or otherwaies those hote halations being daried in abundance vpward against the solide cauities of the braine, by their repercussion and concourse, are thickned, as the drops hanging vpon the lower side of the couer of a boyling pot, may by example teach.

Wherefore it is no wonder, if what way they can readiest they fall into those spunges obserued by the eyes: for in those that are more humide, at the same time they weepe, you shall obserue that humour falling into their nostrils, having found no receptacle in the soliditie of the head, like

like as it hapneth in those
stills which they call Re-
torts.

Heidfeldius
Surgunt ex
two fonses
duo monie
perennem: un-
de duplex
salsa labitur
amnis aquæ.
Videsis. Rch.
de S. Victore
in Psal. 118.
S Eximia a-
quaeritans.

Finally, it were not well
prouided for the eyes; if the
waters receiuied into those
spunges, were not thence
wronck out, which easly the
head, and heart by ministe-
rie of their arteryes effect:
but in the eyes principally
and lastly they appeare, be-
cause the eyes first and
chiefly harbour sinne, and
of the eyes of mankind es-
pecially of the womans,
that before man was in the
transgression.

Necessarie of
weeping.
Division of
causes.

Thus of the nature of
teares; followeth their ne-
cessarie, which is either
from the present confi-
stence of our nature, or frō
the

the institution of Gods commandement, or finally from condition of the end.

From the consistence (said I) of our nature, not of nature vniuersally, though *Plutarch* being reproued, for weeping for his childs death, not vnaptly answered, *Thus nature flowes*. Againe of our present consistence, not of our primary constitution; for made we were without them, and without sorrow the frequentis cause thereof, but now are borne of sinne, in sorrow, vnto labour.

Offsin, that is, offseed infected, both with the guilt of the first sin, and with corruption of originall error.

For

Plutarches.

Job 14.14.

For who can bring a cleane thing out of an vncleane? and *Danid* acknowledgeth, *Behold I was shapen in iniquity, and in sinne did my mother conceiue me.* No lesse the Law-giuere himselfe hath taught, inioyning the chasteſt and holieſt mothers purification, and ſacrifice vpon their conceiuing and bearing children.

Leuit. 12.

In ſorrow we are borne in respect of causes both procuring and effecting; the procuring causes are either the losſe of good things, or the hold that euill hath taken on vs. The firſt good we haue loſt is our owne integritie, both of eſſence and ability: of eſſence, whereby, at firſt by conna-

connaturall and vncounterfated righteousnesse we were confusion to the apostate Angels; but now by dolefull alteration we are a shame vnto our selues, not with rebellious spirits onely, but with the vilest insensitue creatures being compared. Ah, how do those malicious supplanders insult and triumph ouer Adams fall ! Wherefore if Thamar vnwillingly and therefore innocently , ha- uing lost virginity , yet wept so bitterly , and others , rather then they would lose it , haue deprived themselues of life; most iust reasong haue we, that of originall glory our selues haue stript so wilfully.

The

2. Sam.13.19
Virgines a-
pud S. Aug.
Civit.6.14.16

The losse of that other integrity, which we call existence or ability, is that totall corruption of our most pure and perfect nature; so that of those things wherewith before it was both beautified, & strengthened, and delighted, almost nothing doth remaine, but all contraryes in their places are come. Let thine imagination propose vnto thee, some body now faire, and cleare, and strong, and nimble, and by exactest symmetry of parts and colours, & lineaments proportioned: anon exanguinshed, some part blew with stripes, other with wasting agues waxen pale; a third through corrupted humor
over-

ouerspread with vermine,
alcouered with vlcers, with
issues of matter, loathsome
to the eye, and intollerable
to smell through stinch,
not able to lift vp it selfe,
not to be approached for
helpe of any other crea-
ture; cast out, forsaken, and
abhorred, which sometime
was in high esteeme a-
mongst the best and hono-
red. This, euен this in re-
spect of that which was,
is our present case.

And yet a greater
good we all by ods haue
lost, *The King of heauen his*
favour; for how should the
holie admit vncleane soci-
etie? *For thou art not a God*
that hath pleasure in wicked-
nesse, neither shall evill dwell
with

f Psal. 5.4.5.

Hester 2.

with those the foolish shall not stand in thy sight, thou hatest all workers of iniquity. None we iustly count more wretched then those who sometime haue bene kings delights, but after euē to scullions are in derision: whom ere while all men saluted, all men coueting their presence bowed before them, blessed them; but now, as knowne enemies of the common good, they hate, abhorre, despise, and execrate. *Vastis* thrust out of the kings bed, hauing no place no not in the kitchin, for making and adorning whose couch before, all the precious things of the Prouinces scarce sufficed; yet those, of late her

her waiting mades, allowe her not admittance into their presence. Consider also Haman^h euен now the man without compare, honored of the king, and with the king alone admitted to the banquet of the queene, yet by a sodaine turning of the wheele hoist on his gallowes of fiftie cubites, prepared for his proposed enemie. These indeed scarce ever could enough be lamented by the subiects of these changes, or their friends; yet were not there condigne repentance to be remembred at the mention of those teares, our fall deserued: there a Queene and here a courtier, are cast out the fauour of a king, but whose

^h Hester 3.3.
&c.

*i Psal. 118.**k Dan. 4:33.*

whose breath was in his nostrils *i*, but who himselfe within a moment might as another more powerfull after him, be cast, not onely out the kingdome, but euен from all societie of men *k*, into the place, and forme, and company of beasts: but we by our demerit are expelled from the place and presence, fellowship & Sonship of the euer-lasting Father, the almighty God, the vncorruptible & vnchangeable, King of Kings, and Lord of Lords.

Hereto adde, of what priuiledges and benefits, both bodily and ghostly, our whole kindred is disfranchised: For so when any is found in least maie-

sie

stie, obnoxious to Princes, is
deprived not onely of fa-
vour before enjoyed, but
also of euery right and be-
nefit euen to fire and water,
as the Proverbe is. And as
touching ~~no~~ our bodies
whose foode before all but
one, the trees of Eden
were; the fowles of heauen,
and beasts of earth, and
fish in the sea for seruice:
and whatsoeuer else the e-
lements haue, for holy sport
and sinleſſe recreation; not
one the least of these, now
they vſe but for price, or
else by stealth. The Lords
his ransomed by price, and
that no leſſe then the bloud
of God; the rest without
right, abuse them by iniu-
tious robberie, and shall
when

1 Pro. 8. 31.

*Ezay 63. 10.

when the Judge sits, receiuie
the recompence of their
fellowie. As for the soule,
while the body vsed the
creature, the Creator him-
selfe was her possession,
whose habitation from the
beginning by the coeter-
nall Wisedome,¹ was with
the sonnes of men. But now
**He is turned to be their e-
nemie, and doth fight against
them.* O losse beyond all
losse ! o mischiefe likened
by no damage ! How ma-
ny shall you heare relating
vpon every meeting their
losse of some ship or goods,
a part or whole; but of lo-
sing God no more then if
they never had had interest
in him ? Of those losses so
they speake, as they that
seeme

seeme somewhat to them-selues, and would to others, that sometimes they had such things to lose; but this, that as from them-selues without all hope of once recovering for euer God, as losse they do not once record. ⁿ *Micahab* could bewaile the losse of Idols: how much more meet were it to lament the deniall of the true and one-ly God? Carelesse ^o *Efan* wept aloud with a great and exceeding bitter crie, not quite for losing, but for missing the chiefeſt place in his fathers blessing; but we alas haue lost our Father himſelfe, who can reſtraine from teares? He for failing of a worldly preheminence,

ⁿ *Iud.18.14.*

^o *Gen.27.34.*

pludg. 18.14

ASCE

minence , but we deprived
of heauen , and our Father
the maker of heauens : yea
and that other esteemes ab-
surd to be demanded, what
he ailed : The gods which
(saith himselfe) he made
being by violence taken
from hign; but how much
more absurd is the wilfull
abdication of God the for-
mer of all things, not bewai-
led?

q Ier.2.11.

Finally, with God against
our will, we haue left our
natvie soile, because against
our selues we haue forsak-
en God; therefore against
our minds we depart our
habitation . q *Hath a nation
changed their gods? which
are yet no gods (saith the
Lord :) But my people haue
changed*

changed their Glory for that
which doth not profit. For the
elected, because beloued
nation, hath forsaken the
True, cleaving to them that
are not. Therefore their
land cast them out, because
they had denied their God;
and vs all guiltie of like of-
fence, had Paradise now
for euer spued out, because
we had prouoked God, if
the clemency of the selfe-
same God had not succou-
red. It indeed mercifully
relieves, giuing hope of
some returne, yet we poore
exiles iustly mourne in mi-
serie, during this our ab-
sence. *Our selues which haue
the first fruits of the Spirit, e-
uen we our selues groane
within our selues, waiting for*

G the

Rom.8.23.

r Rom.8.38.

the adoption, the redemption
of our bodies². *Aeneas* and
others long since expelled
their countrie, might carry
with them their supposed
gods, whom they had not
offended; but we to whom
was knowne, and to worship
granted, the onely
God omnipotent, do sigh,
knowing our selues but
strangers here, and voide of
God (were it not for Christ)
whom we haue prouoked.
O pleasant soile and fruit-
full season, and delightfull
ayre of native Paradise, by
fault of ours, not thine,
from thee we sonnes of *Adam*
banisht are! Garden of
God, plantation of the
Highest! with what teares
shall I bewaile, not thy de-
solation,

solation, (for thou art blessed, not layd waste by the refection of the corrupted sinner, and sinne corrupting, as also was the mother earth, by washing off infecting flesh therefrom) but sorrow for the vnhappie case of our whole race, expelled from thy felicitie! Herefore the holy Prophets, ^f *Esay* and ^t *Ieremie*, wash *Iazer* & *Sibma*, *Hebbes* and *Elealeb* with their teares. O men of God, who shall to me impart some part of your abundant wailing, for the forraine Moabitish land? you all bewartered a country full of naughtines, that you might so purge it; but I, first, that land most holy before my

^f Esay 16.9.

^t Icr.48.32.

*u Stella in
Luke 7. ex
72. interpre-
tibus.*

*לְבָנָה
x Gen. 4. 16.*

comming , by me defiled,
most pure, by me polluted :
next, mine owne fall deser-
ued but most distressed
casting thence , that it
might be cleansed. Some
will haue vs to vnderstand
from a certaine and much
reuerenced translation, that
which is not vnlike , that
Adam after his fall cast out
of Eden , was placed ouer
against in the sight thereof ,
that by often beholding ,
the sorrow of his sin might
be increased. And no lesse
surely I suppose from the
originall may be said of
Cain ^x, the manqueller ha-
ted of the Lord , that there
he (not without Gods or-
dination) being separated
from the face, that is , the
fauour

fauour of the Almighty,
ooke vp his residence in
the land of Nod. *Woe is me*
that my habitation ² *also is*
prolonged in the land of Nod:
whilett that, for violating
the Highest Maiestie, ex-
pelled, behold I may, but
not enjoy, those pleasures
once possessed. O hardnesse
of heart, and emptinesse of
head, and drinessse of mine
eyes, who for all this hard-
ly shed some teates! I re-
member that worthlesse
multitude most like my
selfe, come out of Ægypt, a
forreine, and to them vn-
friendly land, to haue wept
most bitterly, within few
dayes after departure, re-
membering the melons ² and
onions, cucumers & leekes,

y Psal.120.

Num 11.4.5.

G 3 and

23. Sam. 30.4

and flesh-pots wheron they had fedde before ; though without all loue, yea with extreame hatred of the inhabitants , and wearisome labour brought low : but I absent now hundreds, and thousands of yeares , from that most naturall, & fruitfull , and delightfull , and friendly country , seldom and slightly sigh for it . O call not to my iudgment the inhabitants of Ziklag , who wept for the supposed losse of their wiues & chil- dren , till they could no more ; they had lost their stiffe , but their land re- mained : their wiues were gone , and their children ta- ken , but without difficultie they might contract new marria-

marriages with women of their owne families , by which their decayed expectatio of posterity might be yet repaired ; but to vs both house and land , gold and siluer , and most precious iewels , and most familiar fellowship of the holy Angels , never on earth as before to be recouered , was lost in a moment . Againe I thinke of this same *David* , at that time almost stoned as the cause thereof , at another time constrained to leaue Ierusalem for a season ; yet with hope of safe returne , covering his head , vncouering his feete , though guarded with an armie of valiant men , ^b Weeping as he went up by the

b 2.Sam. 15.
30.

a Sam. 15.30 *ascent of the mount of Olives.*
And grieue that I never
enough reprove mine own
stupiditie , and sloth, and
dulnesse. O let vs all set be-
fore our selues as one of the
c S. Ambros. Ancients ^c well aduiseth ,
that *Adam* thrust out the
garden, kept out by *Cher-
bim*, and edge of flaming
sword, which turneth every
way to keepe the tree of life.
Obserue our wretched fa-
ther , with *Ene* the mother
of her husbands miserie
sent out , looking backe,
desiring, but not daring to
returne , somewhat com-
ming trembling wise ,
soone by the lookes of the
awfull Angell,terrified,de-
parting ; then accusing his
wife, imputing to her alone
the

the losse of all the plenty, & pleasure , and ease of Para-dise : her in silence that had abused her tongue , with teares and sorrow , alone her selfe condemning ; and him againe looking home, reflecting rebukes vpon himselfe, at lenght but late, acknowledging his follie in too much facilitie to a woman. Finally , both at length farre remoued , that now they may not breathe into that ayre wherein ere-while , they had all hearts desire; yet in sight confined within some territorie, frō whence they may , as from afarre , looking, be moued to thinke what land , what Lord, what libertie , what honours, what friends, and

G 5 riches

riches by their owne unrighteousnes they had lost: And this esteeme in present to be the case of each of vs.

Thus farre now of the good things lost, yet not of the euill ensued; of the gifts whereof we are despoiled, not of our punishments inflicted. Which if I could as easily, as I may truly and woefully expresse, a day would not suffice briefly to relate them. In the soule for knowledge, hath ignorance taken place, for wisdome follie, for righteousness iniquitie, impiety for holinesse: And in the boodie for soundnesse rottennesse, for health sicknesse, for strength, feeblenesse, for

for swiftnesse, stifnesse; a
liuing death, for constant
life; a death beginning at
our entry into the world,
passing along amidst the
manifold changes of our
few and evill dayes^e: per-
fected at length when we
go off the stage, but never
ended, except to them that
are in Christ. So that we
are at first loathsome seed, in
the middle brittle clay, at
last wormes meate. Cherish
the flesh never so much, flesh
it is: and if you consider dis-
gently what issues by the
mouth and nose, and other
passages of the bodie, you will
confesse, (as a devout^f man
said,) *A viler dunghill you
never saw. If you could relate
in order all its miseries, how*
with

e Gen. 47.

f S. Bern. mo-
ditatis cap. 3.

with sinnes it is laded, wrapt
in vices, itching with concu-
piscence, possessed of passions,
polluted with illusions, ever
prone to euill, inclined to all
naughtinesse, you should dis-
cerne it, full of confusion and
all shamefullnesse. What is
more worthy of teares, if
you consider the best con-
dition of these present
things? and if you will fore-
see what after? The grape
S Bern. ser.
9 in Cant.
is once pressed affords no fur-
ther liquor, but with perpe-
tuall drinessse, as salt unsau-
rie, after is condemned: Like
so the flesh by deaths presse,
for euer is dried from all de-
light, neither euer againe re-
covers strength or stomacke
for former wantonnesse. Here
truly me thinkes I may as-
sume,

suine, the Prophets words:
The precious sonnes of Sion comparable to fine gold, how are they esteemed as earthen pitchers the worke of the bands of the potter! And a little after, Her Nazarites were purer then snow, they were whiter then milke, they were more ruddy in body then rubies, their polisshing was of saphire: but what change! their visage is blacker then a cole? they are not knowne in the streets, their skinne cleaueth to their bones, it is withered, it is become like a sticke.

Lam. 4. 2.

v.7.

v.8.

As for the Princes fauour which once we had, now to the tyranny of hellish fiends our kind is subiect. Can the mind of man with

with patience behold the seed of Adam miserably serue their lusts? Ægyptian bondage is a shaddow compared with this: for they in bricke and stone, in clay, & chaffe, and stubble, but those materiall, but earthly, and therefore either measurable and so tollerable, or as that Stoike said, extreme, and so in short cutting the thred of life, ending paine, and doing disgrace away: yet God, so soone as his people came into the promised land, commanded they should be circumcised, doing the shame away that still remained, saying, *This day have I rolled away the reproach of Ægypt from off you, wherefore*

I Seneca in
Epistolis, &
in libro, Qua
re bonus viru,
mala enui
ant.

in Ios. 5.9.

fore the name of the place is called *Gilgal*, (rolling) vnto this day. Whereby may be conjectured, what shame from Satan they haue got, who are taken captiue by him at his willⁿ. Doth any of you with vnwatered cheeke beheld his sonne, or brother, nephewe, or neere friend, caught out of your company, fettered with chaines, bound to the gallies, wanting bread, cruelly beaten, by Turkish vngodlinesse, detained, abusid? But if we could looke about vs and behold, much more basely, slauishly, cruelly, our brethren at the pleasure of vncleane spirits, now as it were with cudgels beaten, driuen vp the dange-

2 Tim. 3.
26.

dangerous hill of pride, a-
non compelled ouer steepe
rockes to cast themselues,
vpon sharpe pikes of
many offences; sometime
them of high descent fil-
ling and emptying swine
troughes with the prodi-
gall in drunkennesse and
gluttonie: Others with
Sampson, in stead of horse or
asses, grinding in the mill
of the fleshes vnclean-
nesse, (which all and thou-
sands such slauish condi-
tions this present age affords
in filling of mens lusts;) then
should we sure ac-
knowledge necessity of
teares. What is here, not
base, laborious, bitter,
shamefull and lamentable?
yet these things daily with-
out

out teares (I wish without laughter, without puffing vp, as at the incestuous Corinthian, without rejoycing in such things of nought) we daily see: certainly if nothing else, yet this it selfe to extort some teares from the eyes of a reasonable minde were all-sufficient.

I will not here record what sorrowes are come in place of the ioyes of Paradise, a cursed earth for the blessed garden, thornes and brambles for the tree of life, wearinesse for strength to labour, poison in stead of foode, rebellion of beasts, against the obedience of all the creatures.

I will omit banishment in place of dwelling, for plenty

1.Cor.5.

Amo.6.30.

plenty scarcity, and torments present & to come, which already partly on other occasions we haue touched, and partly shall in better season speake after, on better occasion. At this time, this onely will I say, nature hath excellently instructed vs, necessity of weeping, bringeth forth into the light all mankind with lamentation: gone Zoroastres the Babylonian, natures aduersarie, and witchcrafts author alone excepted, whose laughing at his birth imported wickednesse of life, surpassing all that man had yet inuented.

The effecting causes of sorrow in our birth, are the renting

*q Nudus bu-
mi sacet in-
fam, indi-
gu omni Vi-
tali auxilio,
cum primum
ad luminis
auras Nixi-
bus ex alio
matru na-
tura profun-
dit. Vagans
lugubre lo-
cum complex
ut aquum
est; cui tan-
sum reflat
transire ma-
lorum.
Lucr. li. 5
& Plin.*

renting of our mothers,
whom before we had bur-
thened, so farre nature
witnessing our vipereous
generation; because of
sinne, which poyson-like
we bring into the world.
And the crushing of him
that is borne, to shew how
Iesus for our sinnes must
needes be pressed, as a
cart which sheaues^t. Fi-
nally, to conclude the ne-
cessity of nature, as man is
borne of sinne in sorrow,
*so unto labour as the sparkes
fie upwards^u.* *Sore tranell
hart^v God given to (the best
of) the Sonnes of men, to be
exercised therewith^x.*

The necessity from cor-
ruption of our nature, ano-
ther followes by vertue of
com-

Matth.3.

t Amos 3.
13.

u Job.37.

x Eccles 1.
14.

^a Psal. 33.
Psal. 148.
Psal. 119.

^b *Volumas
Dei sicut à no-
bus, aut in
nobis.*
August.

commandement, to wit, of God, whom as our maker to obey is the first necessarie, whose commandement on every creature hath imposed inevitable necessity of being and abiding according to most absolute decree ^a; neither shall man be able to frustrate what he hath said ^b, for either here we shall weepe willingly obeying his precept; or after, late indeed, but yet the longer, being compelled by execution of that word on vs: either here we must in the inward light of the living, or after in the utter darkenesse of the dead. Now Gods commandement is contained both in the old Testament and the new: of the

the old both in the law and
the Prophets: in the Law it
is enioyned, by feast ap-
pointed the tenth day of
the seventh moneth for af-
flicting of their soules. By a
statute for euer (according
to the letter of the Law,
during the Lawes continu-
ance, and according to e-
quity of the matter, when
the Law is abolished) and
this vnder penalty of the
offenders *cutting off from*
among the people. Againe, it
is implied in the bondwo-
man, her iniunction to be-
*wile her father and her mo-
ther a full moneth,* that so
she may be an Israelite his
wife: That is, that we who
were *strangers and sinners of*
the Gentiles, might be pre-
sented

Numb. 29.7.
Leuit. 16.31.

Leuit. 23.39.

Deut. 21.13.

Gal. 2.15.

2.COR.11.3.

Ier.14.17.

Ier.31.17.

Lam.2.18.

Ioel1.17.

Ioh.16.20.

Ioh.11.35.

Luke 23.28.

Iam.5.1.

sented a chaste virgin vnto Christ: so he hath commanded in the Prophets, *Ieremie*, and *Ioel*, for themselves and others, whose testimonies before mentioned we need not reade againe. He hath commanded in the Gospell, by himselfe and his Apostles: by himselfe, first to his owne disciples when he had before herein set himselfe for their example (for what as necessary he doth commend, its all one as though it were commanded.) Next his counsell is vnto the daughters of Ierusalem, for themselves to weepe and for their children. By the Apostles, in *James*, he hath charged each one to weepe and

and howle for his owne
miseries , and in Saint Paul
for others.

Rom. 12. 15.

Last , is necessity of the
end, and that twofold, both
escaping euill , and obtai-
ning good. The euill we
shunne is double, of sinne,
and punishment, of sinne in
present : for as saith Saint
Chrysostome, Compunction of
the heart alone consumes and
wafers all errorre of the wimde,
(for our speech is not of
fruitlesse teares) and what
enriles soever it findes therin,
wipes out and blots them all
away: findes it there the flame
of concupisence , as an over-
flowing riuer, straight it kills
and quenches therew: if it see a
company of cares and worldly
perturbations, as with a whip
it

it drives them out, and forbids them accessse to the chambers of the soule, and as the dust standes not before the wind, so no evill thought dwells in the mind where it abides.

The other euil to be escaped by teares, is sorrow and paine for sinne, signified by teares themselves; because where it is, it causeth them by teares (I say) to be wiped away: but as *Bernard* saith, *How shall they be wiped from those that have them not?*

The good by teares to be obtained, is of grace or glorie. The good of grace, that is to say, good works, can no more without teares (or somewhat answerable thereunto) be had, then fruites

*De Causa
Domini,
serm.*

fruities without the waters.
For all the iuft are trees,
who being planted in the
midſt of the preſet Church,
ſhould bring forth thofe fruits
that may remaine. But theſe
grow not in vnwatered
mountaines. There are (as
one faith well) three ſorts of
waters that make or keepe vs
fruitful, firſt, incitemēts of the
Scripture, which by threats
and promises stir vp good will
in man; then gifts of grace,
which of a naturall make a
spirituall man, teaching him
for himſelfe, commendable
care and prouidence, and lead-
ing into all truth, minister
the fruitfulness of good works:
laſt the flowers of teares,
which moiftening with their
dew the veines of right inten-

H tio[n],

Ioh.33.16.

Bern. in ſen-
ſemij.

tion, renew the roote, that the tree may never die.

The other good bestowed on them alone that weepe, is that which for vnequalitie of our vulgar language with the original, the learned interpreters in our Lords words haue rendred *comforted*; which as the learned *Clemens* of Alexandria doth obserue, containes entirely a two-fold benefit, of *Consolation* here where we are, and *Intercession* aboue, where we would be. That consolatiō, *Daniel* plainly in his owne person shewes vs to be the fruite of teares, saying, *Depart from me all ye workers of iniquitie, for the Lord bath heard the voice of my weeping.*

Math.5.

Clemens Alex.

Psal.6.

weeping; that is, hearing my
prayers ioyned with teares,
he hath taken away my sin:
therefore depart from me
ye sinners, of whom once
I was, but now know that
frō your number I am ex-
empted; because for my sins
God hath giuen me teares,
which of him never are re-
jected. Teares give great
confidence of our sinnies re-
mission, and likewise of
Christs intercession for vs.
Whereto that of *John* may
happily in another sense be
drawne without offence:
*If any man sinne, we have an
Aduocate with the Father,
Jesus Christ the Righteous.*
*If any man sinne, and who
sinneth not? but if any so
sinne, that is, by teares be-*

1. Joh.2.1.2.

H 2 fore

Ioh. 1. 39.

Rom. 12. 1.

fore the Lord, powring out his heart (as sometime the bloud of beasts before the altar) because of sinne, he sacrifice himselfe, then sure it is he hath an Aduocate with the Father, Iesus Christ the Righteous, the sole oblation of whose bo-
die, doth expiate both his, and sinnes of all the elect: but who so in this wise fin-
neth not, that is, know-
ledgeth not himselfe to be a sinner, or knowledging, doth not as the Apostle bids, *By the mercies of God, thus present his bodie a li-
ving sacrifice, holy, acceptable unto God;* the same hath no part in Christs intercession.
Now to conclude necessi-
tie, with the nature, most con-

conueniently: The Lord of nature, and God the giuer, yea and rewarder of religious teares, hath himselfe ordained, that we in teares should come, and liue, and depart this world.

Necessitie indeed doth greatly of it selfe commend the subiect, yet profit and pleasure are the things whereby we are most perswaded. The pleasure or delight of teares, I haue in fit placee before declared as I could; the healthfull and manifold vse thereof shall therfore now succeed. For whether we respect our ghostly aduersaries, euen those that make *the handwriting of Gods ordinances to be against vs: in figure of the*

H 3 floud

*Nascimur in
lachrymis, la-
c brymis quo-
que vita ma-
descit, & vi-
tam rursus
linquimus in
lacrymis.*

*The usefulness
of teares.*

*De hac adduc
si placet vide
Ang. Confess.
l.4.c.5.*

Col. 2.

*Exod. 14.
Amos 9.5.*

Esa. 44.22.

*S. Basil. contra calumnias
malignas,
affers solatii
iniquitibus
suspiriorum
societas.*

Iob 2.11.

flood of Egypt, they are ouerwhelmed. For thus the Lord in *Esay* speakes: *I haue blotted out as a thicke cloud thy transgressions, and as a cloud thy sinnes.*

Or if we regard our frieds or brethren in distresse: *Fellows in tribulation are the afflicteds consolatio.* This doth the purpose of Iobs friends shew; how euer the effect answered not: *For they had made an appointment together, to come to mourne with him, and to comfort him:* that is, to mourne with him; that by others partaking the burden of his grieve, his shoulders might be a little eased thereof.

Next adde we the vse thereof in respect of vs. For

first

first, they are available for inward consolation; insomuch as *joy fitly cometh after sorrow*, like as after labour rest, the haven after wracke by sea; securenesse is acceptable unto all, but most to him that hath lived in feare: to all the light is pleasant, but more delightfull to him that is come out of darknesse; to have passed from death to life, doubles the benefit thereof. Finally, as more moderately, so more healthfully & ioysfully after teares we dilate the spleene with diuinely applauded laughter, whereof it is written, *When the Lord turned againe the captiuitie of Sion, we were like them that dreame: then was our mouth filled with laughter, and our*

S.Bernard in
Cam. serm. 68

Psal. 126.1.2.

tongue with singing.

Another profit we haue by them, is for testimonie; yet to God I meane, not to men, for whose testimonie good men are not much solicitous. For *Teares* (as speakes that pathetick Doctor) are *witnesses of the spouse her lone*; to whom her beloued's absence is a floud of teares; while as shee seekes, but findes him not; shee calls, but he gives no answer: nothing she delights to do, but weepe. And for this purpose, *Whatsoever is mournfull, into her soule she heapes together*. Finally, the allowance of this witnessse, is testified by that differēce, put by the Lord himselfe, betwixt the Pharisees banquet, and the distressed sinners

S.Bernard in
Cana Dm.
ser.9.

Cant.5.4.

Luk.7.

ners teares.

Moreover, no lesse the
houds of teares lift vp the
soule from the gulfes of
worldly lusts, then the de-
luge of waters, the Chur-
ches Arke. For *Hanna* the
religious mother of holy
Samuel, after weeping, tri-
umphantely being exalted,
makes her boast in God,
saying, *My heart rejoiceth*
in the Lord; mine borne is ex-
alted in the Lord.

In whom also as easilly
(though in figure) may be
seen, that plentie of fruities
follow the showers of
teares: for she before bar-
ren, hath borne now seuen.
(And yet this while in let-
ter we heare but one, vn-
lesse that one, because of

Gen.7.17.

1.Sam 2.1.

1.Sam.2.5.

H 5 worth,

*Aristot. hist.
animal. 7.*

worth, be equalled vnto
seuen; as by the heathen,
one *Plato* to a thousand.)
Hereby that Theoreme of
nature, appeares also to
hold in grace: That the
raine from heauen is more
fruitfull then those that frō
the lower wels are deuided
vnto the lands; that is, The
Churches teares are more
abundant in good workes,
then all inferiour ordinances
and motiues of earthly
commonwealths.

After these, is still our
benefit, but in respect of
God, a most conuenient
way of seeking him. For
this by the Prophet, him-
selfe doth promise, shew-
ing the Israelites of God,
and Iewes in spirit, their ac-

*Gal. 6.
Rom. 2.*

celle

cess in the time of grace;
In those dayes, and at that
time, saith the Lord, the chil-
dren of Israel shall come, they
and the children of Iudah to-
gether, going and weeping,
they shall go and seeke the
Lord their God.

Ier.50.4.

But what were it to seek,
if we should not find? The
next is therefore, that by
weeping, in constant see-
king, Christ with his An-
gels is feene himself; which
by another example, that
serious penitent *Marie
Magdalene*, after all other,
both men and women, per-
fisting in seeking him, whó
she found not where she
saw him layed, as the holy
Euangelist Saint *John* re-
cords, in these words, *Then
the*

Ioh.20.10,11

Psal.44

Ioh.20.1.

Psal.44.

the Disciples went againe unto their owne home, but Marie (namely she that first visited the sepulcher in the morning, and after returned with the Apostles) stood without at the sepulcher weeping, and as she wept she stouped downe, and looked into the sepulcher, and seeth two Angels in white, sitting the one at the head, the other at the feete, where Iesus had layen. And after a little she turned her selfe backe and saw Iesus standing. When her soule in mourning, was no lesse then her body, bowed downe unto the dust, then sees she him standing that is the conquerer of death, whō lately even dead, she had beheld laid in dust.

The last profit of mour-

ning.(and if it be lawfull so
to speake)the first is Gods,
namely by deliuery of the
distressed out of trouble;
for boldly, yet not vntruly
faith that Father onee and
often already named:
*Thinke you our God shall
have his entir and gloriouſ
praise, vntill they come who
shall in presence of the Angels
sing, Make vs glad according
to the dayes wherein thou haſt
afflicted vs, and the yeares
wherein we haue ſeen euill?
from whose praise if they
be wanting, who may fay,
We went thorough fire, and
thorough water; but thou
broughteſt vs into a wealtheſy
place.I will adde, if they be
wanting, from whose eyes he
may wipe all teares, the to-
kens of their former for-*

S. Bern. in
Cant. serm.
68.

Pſal. 90.15.

Pſal.66.32.

Apoc.7.

rowes, in signe of changing mourning into perpetuall, but most gracious mirth : when *Essays* words shall be fulfilled, of them long expected, long since vttered by him in this wise, *The ransomed of the Lord shall returne and come to Sion* (first in the Church on earth, but more magnificently in heauen) with songs and everlasting ioy upon their heades, they shall obtaine ioy and gladnesse, and sorrow and sighing shall fly away.

Esay 35.10.

The Prouerbe is, *He is able to accomplish all that mixes profit with his pleasure*; but our meaning is at this present to ioyne power to profitablenes. To speake therefore

*Translatio,
Omne tulit
punctum, &c.*

fore of ſy efficacie of teares, which was fourth amongst the heads, propounded to be treated touching them: If you will call them showers or stormes from aboue, they hinder the attempts of diuels, which beſiege the Citie of God, quenching all their canon shot; for teares are th' effects of faith whose vertue is to quenche the enemis fierie darts.

Or if you tearine them cataractes, or falls of wa- ter from the highest moun- taines, they preſſe and crush what e're lifts vp it ſelfe againſt God, of which perhaps a little after he here complaimes; whence is truly ſaid, A ſtubborn horse

Ephc.6.16.

2. Cor.10.5.
Pſal 42.7.S. Bern. festo
omnium ſan-
ctorum, ferm.
1.

horse is tamed by the whippe,
and a rebellious spirit by shedding teares.

For riuers and brookes carrying with them what euer lyes in the way, at length overwhelming the very walls and bays opposed vnto their violence: hence that is to them ascribed, which is neare un-lawfull to attribute to a creature, that by thē a man in wresting preuailed with God. He had power over the Angell and preuailed, but how? he wept and made supplication unto him.

Or if we say, they are pure waters of some siluer streame, in which the letters otherwise vngible, are per-

perceiued. For if the drooping soule cānot declare her minde , teares shall supply, where the tongue is tyed. Or if that which is intended by weight of arguments must be enforced, teares are the weightiest words: wherewith *Veturia* vnarmed *Coriolanus* her sonne , now readie to batter the wals of Rome. To *Antipater* cōplaining grievously to *Alexander* of his mother, he returned this answer , *Knowest thou not ô Antipater that one teare of a mother will blot an hundred iniurious letters?*

Will you stile them bathes? the hardett ice will speedily resolute being cast therein , such as they say, was

Bern. de Cœ-
na fer. 12.
Lachryme
dicant quia
voces expli-
care non qua-
unt, Naso.
Lachryma
pondera vo-
cis habent.
Flor. lib. 1. c.
22.

Stella in
Luke 7.

was the heart of the first most sinfull, and then most mournfull *Mary Magdalen*. For in these is a hote resoluing quality, issuing from the mines, not of blacke sulphure, or the like, but of the precious and celestiall gold, of wisedome inspired by God.

Are they called noble wines and generous, that makes men confident; and they giue great confidence towards God: which in one of *Danids* words, evidently appeares, where to the Almighty he dares to say, *Hold not thy peace at my teares*. What is, hold not thy peace at my teares? I know (saith he) *O Lord, thou art a righteous Judge*, none (I know

*Spes iubet
esse ratas.*

*Psal. 39.22.
Ephes. de
compunctione hom. 4.*

know) can deliver out of thine hand; I know thou wilt judge the quicke and dead, thou wilt strictly judge the sonnes of men for every idle word, upon every secret, though lightest thought; I know thou wilt come and call the nations from East to West, to heauens from aboue, and to the earth beneath, that thou mayst judge thy people. And I to my selfe am conscientious of manifold offences; yet this I also know, that thou art mercifull. I know that teares and troubled spirit are to thee most acceptable, because thesethou hast commanded, and these are sacrifices, wherewith thou art pleased: Therefore I pray, do not remember my sinnes, and forget my teares, for so should

Job 10.

Rom.2.

Mat.12.

Eccles.12.

Psal. 50.

Psal.38.

Psal.51.

Psal.130.

Dan.7.

Should I not be able to stand,
but rather remember these,
forgetting those. So shall I not
feare to come into thy pre-
sence, when the thrones of
Princes are cast downe, and
thou art set the Ancient of
dayes, with garment white as
snow, and haire like unto the
purest wool; upon thy throne a
fierie flame, with wheeles as
burning fire, from which the
fierie streames shall issue, and
come forth from before thy
face, when thousand thou-
sands shall minister unto thee,
and ten thousand times ten
thousand shall stand before
thee; when judgement is set,
and the bookees are opened,
out of the which all dead shall
be iudged according to the
things written therew. Then
shall

Shall be discovered the ini-
quities of vs all, and mine a-
mongst the rest: but if for
them my teares in thy pre-
sence shall appeare, their accu-
sations shall be void, and their
guilt undone. Therefora thus
confidently I request, hold not
thy peace at my teares.

Finally, if by art you wil
perfect nature, and ranke
them amongst those which
stillers skill makes and calls
strong waters, able to
breake through that which
hammers lightly do not
burst; for Weeping hath some
preheminence of praying:
which Peter conuerted by
his Lords lookes, taught
others by his owne expe-
rience, breaking forth in
teares, without request of
words:

*Vide officia.
cifsum am bus
iusmodi de-
preciacionem
in Anacre-
onticis 'Da-
mascens.*

*Oides, &c.
xgaxai τὸ
ελάσσον, &c.
& post, αἴτια
καὶ τὸ μίγμα
οἰδες, &c.*

*Maximus
Taurinensis
serm. biem. de
panitentia
Petri & olli-
aria, hom. 3.
Qui etiam
est inter ser-
mones diuis
Ambroſi, nec
non S. Augu-
ſtini, sed falſo,
illius enim, nō
caiuſus horū
ſtili redoles.*

Sicca in Luk.
Luk.7.

made a Pastor, and receives others for instruction, that had not before guided well himselfe. The same also in that holy penitent is produced: *For we reade she wept, but not ought she spake: We reade not (faith one) what in words she uttered, but what she did. For the kingdome of heauen is not obtained by words, but by good workes. A rare miracle is to be seene in her wasting with her teares the feete of Iesus. For often we obserue the earth watered by the heavens, but inuring natures lawes, we never heard the earth bewet the heavens, and yet that here may be beheld: if we conceiuie the maker of heauen, aboue the heauen.*

So

So great a good are teares, and yet how many cuill lets thereof, hardly shall one severally relate; but their sources, or head fountaines, shall here be pointed at; too strong each one alone, for this same naughtinesse, which if in one they do concurre, they resist with more forciblenesse. Them in this order we will digest: first, speaking of the naturall; then of those which occasion breeds. Amongst those, naturall dulnesse hath his place; which being of those cuils that are bred in man, makes sensesse them in whom it rules: which vice, by the skilfull in nature, they pourtray in that fish,

I which

*Impediment
of weeping.*

*Division of
lets.*

*Pierius Hir-
nophylax.
c. 2.*

words: For we see his teares,
but do not heare his voice: we
reade his weeping, but no
mention of his speaking. Justly
indeed Peter wept in silence,
because that which is bewai-
led, is not wont to be excused;
and what cannot be defended,
yet may be washed away: for
teares can cleanse the offence,
which shame forbids vs to
confesse: so teares are carefull
both of credit and saluation,
not ashamed to seeke, and sure
to obtaine in asking. Teares
I say are silent, and yet effe-
ctual prayers; they aske not
pardon, and yet obtaine it;
they make no plead, but finde
mercie. This difference there
is, the prayers of teares are
more available then of words:
for speech in prayer perhaps
doth

dotelie, which teares cannot; speech oft times dotb nat im-
fold the whole businesse, but
always teares declare the en-
tire affection. Therefore now
Peter useth not speech, where-
with he had sinned, wherewith
he had tyed, wherewith he
had denied the faith, lest
thereby he be not belemed in
confession, which crewble de-
nying he had abused. There-
fore had he rather lament,
then pleade his cause, and
confesse with teares, what
he had denied in words.
And yet see further what
Peter hath profited in
teares: He fell before he wept,
but after he is confirmed an
Apostle; and he who before
his teares proued a transgres-
sor, after, of Gods flocke is
made

Inuenio quod
fleuerit, non
inuenio quid
dixerit. lo-
chrymus eius
lego, satisfa-
ctiorem nou-
lego.

Ibid. passo
infra.

made a Pastor, and receives others for instruction, that had not before guided well himselfe. The same also in that holy penitent is proued: *For we reade she wept, but not ought she spake: We reade not (saith one) what in words she uttered, but what she did. For the kingdome of heauen is not obtained by words, but by good workes. A rare miracle is to be seene in her washting with her teares the feete of Iesus. For often we obserue the earth watered by the heauens, but inverting natures lawes, we never heard the earth bewet the heauens, and yet that here may be beheld: if we conceive the maker of heauen, above the heauen.*

So

*Stelle im Luk.
Luk.7.*

So great a good are
teares, and yet how many
cuill lets thereof, hardly
shall one severally relate;
but their sources, or head
fountaines, shall here be
pointed at; too strong each
one alone, for this same
naughtiness, which if in
one they do concurre, they
refist with more forcible-
ness. Them in this order
we will digest: first, spe-
king of the naturall; then
of those which occasion
breeds. Amongst those, na-
turall dulnesse hath his
place; which being of those
cuils that are bred in man,
makes senslesse them in
whom it rules: which vice,
by the skilfull in nature,
they pourtray in that fish,

I which

*Impediments
of weeping.*

*Division of
les.*

*Pierius His-
reglyph. 4.30.
c.2.*

Torpedo
Plato,
εγγραφη
τετραπλο-
ντας τοις
παρεις τοις.

psal.119.

psal.119.3.

which for this purpose is called Slothfulnesse. This creature casts poyson, of temper extremely cold, which when ouer weales, or lines, or angle, or speare, it hath runte, stupifies the strongest armes that holds any of these, deluding all their fishing: so whatsoeuer affection in man hath need for to be stirred, by such heartleſſe lazinessse is overwhelmed. Whence *David* so often intreats of God he would quicken him, after his iudgements, in his loves, in his rightousnesse. And as one that had devoured Opium, or some destroyer of the vitall heate: *Lighten mine eyes, lest that I sleep the sleepe of death.*

This

This is accompanied with another vice as hurtfull as it selfe, namely, the neglect of our owne saluation; which hath dwelt in man since he cast away himselfe. Now where the end is neglected, what care is of the meane expected? He that cares not for prosperitie, what trouble will he undergo for hauing it? He that loathes not filthinesse it selfe, will never for cleannessse danger his life, by washing in the riuer. If any delight in botches, and neither smels nor feeles contagious vlicers, seldom will he endure for health to be lanced, and seared, and cut.

Like to this, or the cause

I 2 of

of this, is ignorance of God and of our selues. For he that neither knowes himself to be vnrighteous, nor that God doth hate & reueage iniquitie; neither Gods mercie, nor his owne misery, neither how shamefull is his present life, nor how fearful estate remaines him, in vaine shall you looke from such for teares and lamentation. Hence all speech for this effect, to most men is ridiculous and vaine. *This time* (as wrote the most famous Christian Oratour) we neither feels in our selves the piercing sorowes, nor admonish others, but are like corpes fairely adorned with vestments outwardly, but inwardly with long

S.Chrysost.
de compa-
nctione cordis,
L.1. pauli ad
Corin.
1. Tim.6.

long consumption of grievous
sicknesse wasted : Or as the
Fransicke, who speaking and
doing many shamefull things
and dangerous, are neither
ashamed, nor frayed awhit, but
rather glory, seeming to them
selues sounder and wiser then
the best : so we against health
doing what ever we do, not so
much as account that health,
which we want . If the wea-
kest disease stirre the strongest
of our bodies, strait, Physickes
helpe we seeke, and lanish (as
the Prophet speakes) gold
out of the bag . But for this
purpose, siluer is too fine
to be weighed in the bal-
lance: The soule is daily torne
and wounded, burnt, and ut-
terly endangered, and yet no
care is had . The cause of all

Esa.46.6.

is, that all alike of this sickness we are possessed. As where all without exception have some one bodily griefe, very want of thought consumes them all, while no man ministereth the healthful, nor forbids the hurtfull things: so we all languishing, some more, some lesse, are one and other destitute of sense.

Oblivion is next, and not vnlike. For know a man that himselfe not onely deserues wrath and hatred, but also is adiudged to shame and paine; yet if by interuention of other things, he let the remembrance of those to slip, it is all one as though he had neuer knowne. For vntremembrance of euill, is falling

ling of sense out of the soule; which Lemuels mother intimates, bidding,
Give strong drinke unto him that is ready to perish, and wine unto those that be of beautie hearts, that he may drinke and forget his povertie, and remouer his misery no more. And familiar instance doth illustrate it: when theues and robbers arraigned and iudged over night to die the morrow, by companie of their mates, with Tobacco and wine become so carelessse, as if they were repriued from death for a thousand yeares. This we see, and wonder at others forgetfulness, and say, If it were our case, we should not

Pro.31.6.7.

Gen 3.30.
S.Chrystostom.
in Genesim.

be vnmindfull of so certaine and so present death: and yet our selues with like or other delights bewitched, scarce euer thinke, the like estate is ours. For since once it was in Adam said to vs, *Dust thou art, and to dust thou shals returns,* the sentence is past on every of vs, and wish our sentence we are sent to prison, shortly after to go to execution; onely with this difference, that they commonly, betweene their dooing and death, haue from the earthly iudge the assured respite of a night; but we from God the Judge of all, haue not the certaintie of an houre.

From these there springs another euill, as hurtfull as
the

the rest; for many Pharises
not discerning , or not
remembryng their owne
wretchednesse, remit teares
to publicans and harlots,
as not beseeming them, or
deservued of themselues:let
David and *Peter*, and *Mary*,
and like transgressors
weepe, as for vs, we are not
tainted of any criminous
offence. So sing they to their
organe , and boasting of the
Babel, which their owne con-
ceites hane built , glorying
in their riches and increase of
goods , and neede of nothing,
not knowing that they are
wretched, and miserable, and
poore, and blind , and naked.
Such as once fell out of the
castell windowes , to the
bottome of the deepe,

I 5 though

Amos 6.
Dan 4.

Reu 3.

Mat.7.
Psal 40.

Reuel 13.1.
Reuel 17.15.

though after exalted much higher then before in the house that stands vpon the rocke , they thinke had neede by reason of their former fall still to weepe: as for themselues , yet swimming in the waters, sometimes taking hold, yet never entring into the house , that stands amidst the seas : they know no cause of sorrowing, as long as their head is aloft, though suddaine waues, may drive them once for ever out of sight.

These, of many hindrances we haue obserued in na-
ture , but if we giue good heed we shall find custome
in number or power of euill, will not be behind; or
finne

finne cleaung to vs from without, giue place to that which is bred within vs. Where first much businesse offers it selfe, the bane of all godlinesse, which not onely possesing, but also distracting the soule never lets it throughly intend the matter of saluation. This in *Martha* her many things he implies, who was not so much ignorant as vncer-
tained of bodily imploy-
ments, Christ I meane he
that sweats much, exhaling
the matter(as some thinke)
of teares, leaves the leſſe
for them.

As hurtfull as this is the
company of others, especi-
ally of such as are destitute
of ioyfull heauinessse; which

Peter

Luke 10. 41.

Luke 22. 55.
56.

Peter hath taught by his example, who being scarce gone out of the garden, wherein flouds of teares did runne, scarce turned his eyes from off the cheeckes, whereon the furrowes of their impression might be seene, and entred amongst the multitude of the high Priests household : but straight frō the eyes of his mind are gone those teares, whose salt sweeteneth as yet the worlds bitternesse.

Hereto be added, two extreames, contrary to themselves, and to that vertue, which opposes both, namely, ouermuch both joy and heauiness. For, as saith Saint Gregorie, and experience shewes, moderate affliction

Mor. L. 9 c. 44.
*Sicut enim
moderata af-*

fliction produceth teares, and excessie withdrawes them, because griefe it selfe is voide of griefe, which swallowing vp the afflicted mind, takes away the sense of paine. This is it the Apostle saith he feared in that Corinthian, lest perhaps such a one should be swallowed vp with ouermuch sorrow.

On the other side, I call excessiue ioy not by intention of the truth of it selfe, but by supposition of the occasions falsehood, when men against charitie *rejoyce in iniquitate*: which how little semblance it holds with teares of godlinesse, needs not so much, as is easie to be shewed. They haue no where

flictio lachry-
mas exprimit,
ita immode-
rata subdu-
cit quia ma-
ior ipse sine
marore sit,
qui afflictis
mentem de-
norans sensu
doloris tollit.

2.Cor. 2.7.9.

2.Cor. 13.

where lesse residence then
in one heart, together : the
one are from God, the o-
ther of the world ; the one
grieved at worldly things,
the other gladded : the one
is puffed vp with the pos-
session of things transitory,
the other is straightened
by defect of things eter-
nall. Finally, it is vnfit the
glutton enjoy the daintyes
of the holy begger, neither
can suit in any sort, that *Ie-
sabel and Elias, Herod and
Iohn, Caiaphas and Christ,*
be partners in ioyes celesti-
all, that are so farre fundred
in the temporall.

Lastly, he cannot lament
his owne misery that
strives indeed to resist his
owne pernicious way; but
yet

yet is weakened by frequent motions of his fleshly desires: Arise he would but cannot, he strives, and promises his fealty to the one master, and performes it to the other, reacheth to the one his hand to be lift up, meane while the other whispers him in secret, the labour of rising, and the ease of rest, who seeing as he supposeth that rest is good, consents vnto it. *in hoc modo ad idem*
 The effect, and end, and summe, and consummation of all these, is induration, hardness of heart, not only the let of this, but also the barie of all other divine graces; no otherwise haile consumes the vine, or blasting come, or

Greg. Moral.
 9.44. *Qui prava quidē consuetudini contraire nitiatur, sed tamē succrescentibus abhuc carnis desiderijs gravatur.*

Gen. 49.5.

the greene herbe is eaten
of the caterpiller, then this
wild beast makes hauocke
of all that toucheth hea-
uen, soules health, or God
himselfe: in whomsoeuer
any of these beares rule,
(because this leauen is in
all those lumps) hardened
they are in manner of
flint, or as yee congealed
of cold.

*Transition
to the helpes.*

Divisio[n].

Whose hardnesse (if
possible) with God our pur-
pose is for to resolute, for
which end some helpes I
professe, respecting minde
and memory, and action,
which together concurring
may move the affection,
the certaine fountains of ill
deere waters of this kind.

To the vnderstanding
this

this pertaines to know this
is the time of weeping and
after laughing, this of mour-
ning, that the time of dan-
cing may succeed (as speakes
þ Preacher) present sadnesse
is the mother of expected
gladnes. Besides, the com-
parison of things lost vnto
these present, implyes so
much, before was neither
death, nor sicknesse, nor these
pernicious words, Mine and
Thine: for as the Sunne,
and the ayre, and which is
most, the word of God, so then
the earth and things therein
were common: but now alasse
of property and possession of
the basest elements is sprung
the most unsavourie rootes of
avarice, besides the enue in
men of lome estate, with pride
and

Ecel. 3.4.

Gregor. Nyff.
in Ecclesiast.
hom.6.

and hatred in the higher, and other plagues of mankind, in stead of honour then equall to Angels; in stead of supercelestiall contemplation, in stead of confidence to Godward, and partaking of divine beatitude unutterably, by the expresse image glistering in the soule, is come in place, a swarne of wofull euils and perplexing calamities, like as waspes. What mischiefe will you first bewaile? the shortnesse of life, and paine beginning in teares and ending? or wretched infancie, the dotage of old age, the inconstancy of youth, the labours of manhood? or the burden of wedlocke, the solitairesse of single life, in want of children, decay of name and memory; in hauing them,

per-

perplexed care of nursing, teaching, training up, endowing, placing, enriching them, sometimes the sorrow of losing them, the curse of wealth, the paines of poverty? I passe by the various kinds of naturall diseases, of outward dammages from men, from beasts, from diuels, which every man hath in possibility, having them in condition of his nature. Leane we the furie of lustfull ione, that stincking puddle, with all that madnesse wherewith therefrom mans heart is filled; the paine of coughing, spitting, and other ejections, (that we may not seeme to immeigh by reason against that life that is empayled in making dung.) This plainly is most worthy to be
lamen-

lamented of every prudent man, that when this living shadow, or shading life is gone, then straitens vs the feare of iudgement, and flame of fire, which shall devoure the aduersaries of God.

It is another helpe to know the difficult entring that gate of heauen. If the multitude of Israel so bitterly lamented and wailed so mournefully, hearing but a misreport of hard entring their country Canaan, that lifting vp their voice and crying they wept all night, much more it behoueth vs that are taught both by our Lord his sentence, and our owne experience, how strict that gate is, and the way narrow. This they ne-

Num. 14. 1.

Mar. 7. 14.

uer

uer feared till they came
neare it , they feared not
because they knew it not,
but vpon some knowledge,
the conscience of their sins
denying hope of Gods
presence, in a moiment fils
their heart with feare : so
many carelesse in this wil-
dernes , while being
borne of Gods prouidence ,
as on Eagles wings , their
garment is not worne , nor
the latchet of their shooe
waxen old , *Raging like
fooles are confident* , but at
deaths approach , hearing
with whō they are to skir-
mish , fearing the entry ,
without true hope of help ,
they begin to feare and
murmure , that euer they
came neare the border of
Gods

Prov. 14:16.

Gods inheritance, and then
they weepe in vaine, who
if they had wept in time,
should haue changed now
the voyce of weeping, vnto
that of triumph. O man
how wilt thou be able
without danger to passe
through the ayre, the re-
gion of contrary po-
wers and Principalities,
who here, as in thy proper
habitation, art not able to
gaint-stand, one of their
least assaults by sinne.

As for the memory,
therein I would perfwade
thee to haue euer three
things especially, *What thou
wert, what thou art, what
thou shalt be.* stinking sperme,
a vessell of excrements, and
meate of wormes; besides that,
thou

Bern. Serm.
de benefia
vita.

thou art borne in sinnes uncleannessse, liest in the filthynesse of vices, and diest in the bitternesse of ungodly deedes. Who shall gine to mine eyes a fountaine of teares, that I may bewaile the miserabla entring of mans condition, the culpable course of mans conuersation, the damnable departure of his dissolution? Therefore with teares I will consider whereof man is made; what he doth, and what shall be done with him: formed is he of clay, of dust, of ashes, of that which in a sort is yet more base, of loathsome seed, conceiued in itching of the flesh, in beate of lust, and stench of luxurie, and which is worse, in uncleannessse of iniquitie: he is borne to feare, to labour, to paine,

Innocentius
de mortali
conditione
humanae.

paine, and that which is
more miserable, to death; he
doth wicked things wher-
ewith he offends God, his
neighbour, and himselfe:
shamefull things wherewith
he polluteth his fame, his
person, and his conscience;
vaine things whereby he neg-
lecteth profitable, necessarie,
and comely things. At length
becomes the fuelle of fire,
which ever flames and burnes
unquenchably, the foode of a
worme, that ever gnawes and
eates immortally: a masse of
rottennesse which ever smels
and stinkes most horribly.
These ought we with at-
tentive mind, and present
memorie alwaies medite-
tate, so to good purpose
should the understanding
wretched,

wretched, in sense be
more wretched than the igno-
rant; knowing and remem-
bering how to amplifie the
causes of lamenting, which
the other either knowes not
or forgets. Amongst all
these yet are our sinnes the
cause of all the rest, most
worthy to be thought
upon, and with their guilt
and shame and filthy base-
ness ever as a statuc to be
set before our eyes. Would
God mine were in secret
before my sight as high &
broad as Nebuchadnezer's
image, set vp for worship
in the plaine of Dura, I
know not who now living
hath lesse cause then Da-
uid so to do: whose sinnes (as
saith himselfe) was ever be-

Bonitatem.Pla-
miser est sa-
piens, quam
rusticus mister
scit enim cau-
sus exagge-
rare dolandi.

Dan.3.

K fore

Psal. 51. 3. 4.

fore him.

The other helpe of memory in this behalfe, is the often remembrance of those that mourne, in so much as we learne though not most rightly, yet most easily by example: which when in it selfe it cannot presently be had, nexte is that by remembrance the damage of absence be supplied. So *Jeremie* by remembrance and considerance of the people of Gods affliction pronokes himselfe to weape: *What thing shall I take to witness for thee? what thing shall I take unto thee o daughter of Ierusalem?* what shall I equall to thee; that I may comfort thee, o virgin daughter

Lam. 2. 13.

daughter of Sion? For thy
breach is great like the sea,
who can heale thee? Woe to
them therfore that lye upon
their beds of Iuoria, and
stretch themselves upon their
couches, swimming in all the
other waters of voluptu-
ousnesse. But they are not
grieved for the affliction of
Iesph. Vrjab the Hittite
abhorred to go vnto his
house, sober or drunke,
(though aduised by the
king) to eate and to drinke,
and to lye with his wife,
while the Arke and Israel
and *Inde* abode in tents,
while *Joab* and the ser-
vants of his earthly Lord
encamped in the open
fields: and shall not we
proue degenerous Isra-
elites,

Amos 6. 4. 5.
6.

2. Sam. 11.
v. 11. 12.

Psal.83.6.8cc

Psal. 2. 11. v

Psal.83. 3. 4.

lites, if hearing how the sa-
bernaclcs of Edome and the
Ismaelites, of Moab and the
Hagarens, how Gebal and
Ammon, and Amalek, the
Philistines also, with the in-
habitants of Tyre, and Asbur-
ioyned with them, haue con-
sulted together with one con-
sent, and are confederate a-
gainst the Lord: how the
Kings of the earth set them-
selues, and the Rulers take
counsell together against the
Lord, and against his An-
ointed, against the flocke of his
pasture, notwithstanding now let
us breake their bands afon-
der, and cast away their cords
from vs; (which long since
they haue not feared to
do) but now taking craftie
counsell against his people,
and

and consulting against his
hidden ones, they haue said
(in whose person no lesse
then of those nations, the
Prophet may well seeme
to haue spoken,) Come and
let vs cut them off from being
a nation, that the name of Is-
rael may be no more in reme-
mbrace. If we I say, while
God hereby calls vs to weep-
ing and to mourning, be so
farrre therefrom, that we
give our selues to fleshly
joy and earthly gladnesse:
if when by supreme autho-
rity also vnder God, in
Gods stead we are called
to fasting, a speciall helpe
of healthfull contrition,
then we turne to killing of
oxen and slaying sheepe, how
dwels the Spirit of God in vs,

Isay 22.32.

Isay 22.

1.John 3.

K 3 seeing

Psal. 59.5.

Psal. 74.2.

Psal. 157.7.

seeing our brethren stand in
neede, and yet shutting vp the
bowels of our compassion
from them. God perswade
vs better things, not in con-
ceiting of our selues, but
by serious practise in vs.
But thou O God whose is
the cause, Awake to visite
all the heathen, and be not
mercifull to any malicious
transgressors. Remember this
congregation which thou hast
purchased of old, the rod of
thine inheritance which thou
hast redeemed, this mount
Sion (thy Christian Catho-
like Church) wherein thou
hast dwelt, (euen during
those dayes wherein Christ
in her was hid from the
eyes of man) lift up thy feete
unto the perpetnall desolati-
ons,

ons: (at least by their intention, who say, *Rase it, rase it, even to the foundation thereof*) even to all that the enemy (the man of sinne these thousand yeares) hath done wickedly in the Sanctuary. Remember O Lord that now long time right rauenously thine enemies have roared in the midst of thy congregations (these westernne Churches) they have set up their ensignes of papall keys and supposed shippe, and triple crowne, of primacy, and vniuersality, and many such, for the signes of him that is set up for an ensigne to the nations. A man sometime was famous according as he had lifted up axes, (of sound speeches) upon the

Esay 11.11.

12.
Pf. 74.

Th. 2.8.

Tit. 1.9.

Act. 14.

Act. 17. &c.

Psal. 74.

2. Tim. 6.5.

thick trees of Gentilisme
and Indaisime, and diuers
heresies, as did Paul and
Barnabas, Paul and Silas, I-
renaeus & Cyprian, Arnobius
and Lactantius, Clemens
and Tertullian, Saint An-
gustine and Jerome, with
hundreds more, transpor-
ting the goodly Cedars,
and firres, and palme trees,
for the building of the holy
Temple. But now they break
downe the earned worke
thereof at once with axes, and
hammers of prophane dis-
putings, of men of corrupt
minds, and destitute of the
truth: they haue cast the
fire (the contentions of words)
into thy Sanctuary, they haue
defiled by casting downe long
since the dwelling place of thy
name

name to the ground; and now, they have said in their hearts, let us destroy them together: but now o Lord awake, arise at last, and render unto our enemies seuen-fold into their bosome, the reproches wherewith they have reproached the footsteaps of thine Anointed; so we thy people and cheape of thy pasture will give thee thanks for ever.

Psa 79.12.17
Psal. 89.52.

The furtherers of teares in regard of action it selfe shall be considered in the substance and circumstances thereof: of circumstances the manner is first, that namely it be orderly either ascending from inferiour things, or descending from the higher; either from our

K 5 owne

Luke 7.38.

Luke 10.39.

owne basenesse, or from Gods magnificence, proceeding in order to the other, which both in *Danids Hymnes* it is easie to obserue, and we by some resemblance may illustrate in two *Maries* mentioned in the Gospell. For *Mary Magdalen* began standing to wash *Iesus* his feete with her teares, and after is said to wipe them with the haire of her heade and to kisse and anoint them, which could not be done without bowing of her selfe: but another *Marie*, the sister of *Lazarus* and *Martha*, we heare first she sat at the feete of *Iesus*, and heard his word, most like astir arose because of the reverence she gaue vnto

vnto it, for so was the ancient manner of hearing the Law, and so long after the Fathers Sermons witness, they vsed in the Easterne Churches.

The place to be chosen for this purpose, had need to be most retired, lest either the repinings of vngodlinesse hinder the fruit of holinesse, or fauour of the religious peruerce it to hypocrisie. Hence our Lord enioynes, that those that pray betake them to their chambers, and shut their doores, praying to their Father which is in secret; and the effectually religious wishes, *O that I had wings like a dove, for then would I flee away, and be at rest, loe then*

Nehe.8.5.

S.Chryst.

Mat.6.6.

Psal.55.6.

Ier. 13. 17.

then would I wander farre off, and remaine in the wildernesse. Therefore also another Prophet saith, *My soule shall weepe in secret places for your pride.*

Psal 63 6.

For this purpose also serues the silence of the night, when no colour by the eyes, nor any noise by the eares, or obiect of others sense disperses the intention of the mind. Therefore the *watches* waite for the Lord, as witnesse the Prophets, both *David* and *Ezias*: *If I remember thee upon my bed* (saith the one) *and meditate on thee in the night watches.* Againe, *I preuented the dawning of the morning, and cryed, I hoped in thy word, mine eyes prevent the*

the night watches that I
might meditate in thy word.
And (the other) With my
soulé hanc I desired thee in
the night , yea with my spirit
within me will I seeke thee
early : So by another Pro-
phet , the Lord enioyneth
the citie which he calleth
to repentance , Arise , cry out
in the night : in the beginning
of the watches ; powre out
thine heart like water before
the face of the Lord . For
darknesse by its proper
likenesse , striking horror
into the mind makes a
commotion amongst the
affections , which as in the
sea , the mouing of the
Moone causes an overflow-
ing of the waters . Therefore
not onely watching of the
foule ,

Psal. 136. 147
148.

Esay 26. 9. 1

Lamen. 3. 19.

Psal. 30. 7.
Mat. 26. 41.

Eph. 6. 18.

Psal. 46. 10.

Deut. 15. 19.

soule, but also of the body
is needfull: as *Daniel saith*,
I watch, and our Lord,
watch and pray, and S. Paul,
watch therunto, that is, to
prayer, for which we re-
quire teares, and S. Chry-
stoffore saith, *Teares instead
of gemmes were the orna-
ments of Davids bed.*

As for the substance of
this action whereof we
speake, for it is required
the absence of some, and
presence of other things.
The absence, or more pro-
perly the omitting of em-
ployments so far as for this
end is needfull. For thus the
Lord saith himselfe, *Be still,
and know that I am God.* To
this is that he doth com-
mand, *not to plow with the
firstling*

firstling of an oxe, nor sheare
the firstling of a sheape, which
were holy to the Lord , in
figure of our oblation by
that kind of first fruities of his
creatures. Yea truly how
contrary is too much of
employment , how good
soever, to spirituall contri-
tion or reioycing (the only
springs of this we speake
of) experience too plainly
proves.

The things whose pre-
sence is required, are many;
of which these are chiefe,
the author enjoyning , the
cause effecting and the ob-
iect procuring. The author
I speake of, is God, whose
looking that is, whose pi-
tying is the first mouer, as
of euery other , so of this
religi-

Lam.3.32.

Serm. 107.

Luk. 22. 61.
62.

Pro. 30. 8.

religious action. So Peters teares baptize his sins : *For then* (saith *Ravennes*) *Peter, that is euery repenting sinner, is wont to weep when the Lord lookes upon him.* And the Scripture saith, *The Lord turned and looked vpon Peter, and Peter remembred the word of the Lord, how he said unto him, Before the cocke crow, thou shalt deny me thrise : and Peter went out and wept bitterly.* Bitterly he wept, that bitterly had cursed : he wept bitterly, resoluing the gall of bitterness by the heate of the two great lights, his Lords eyes : for it is written, *The King that sitteth in the throne of judgement, scattereth away all evill with his eyes.*

eyes. Now *The eyes of the Lord are upon the righteous.* Pray we therefore for that righteousnesse, that up-rightnesse of heart, which the Lords eyes may not disdaine to looke vpon: especially when we stumble & fall, *For who smiteth not?* So may we indeed be cold, but never so congealed, or our fountaine dried, but some of these waters from our eyes may slide.

Psal. 34.

1. Kin. 8.

The nearest effectuall worker, is that Spirit that in the beginning *moved upon the waters,* and moueth to the end what euer was formed of those waters, that is, of the vnformed matter, so void as yet, and yet so capable of any forme

Gen. 1.

Psal. 147. 18.

πνιγα,
Spiritum.

*Cape apud
exteros la-
crymarum
hieroglyphi-
cum, unde Bias
inustans ad
amicitiam,
tetrico, Εγώ
Αλυτῷ πε-
λνω κρύ-
μα τάδιον,
discuntur ὅν-
τες κόρη
μύεται, κλα-
δεῖν oculū.*

forme as water. Whether not absurdly by certaine maner of expounding, that of the Psalme is drawne, *He causeth his wind to blow,* and the waters flow. For Spirit and Winde in the noblest languages, haue a common name.

As God enioynes and the Spirit moues, so fit object exceedingly prouokes the mind to mourning, and the eye to weeping. It may be fisly compared to mustard or onions, or other like, which by naturall austeric and tartnesse stirre the humours; whence next to the imploring of Gods furtherance, and entartaining of the Spirits motion, we had need to frequent those

those outward helpes, that
find such hardnesse in our
selues.

That obiect (for distinctiones sake) let vs call Presentatiue or Subiectiue: that subiectiue which may in its owne consistence be set before our outward eyes, such as are others sufferings, and what else by sight occasions sorrow; such as was Lazarus his tombe vnto his sisters, and Christis to the other women. So the afflictions specially of the Saints, scarce is credible how easily they cause to weepe, so many as with affection do behold them. For mans mind by nature is inclined to mercie vpon the sight of that which is in

Ioh.11.
Ioh.20.

Tom. 5. Serm.
Quod dispensatio tuarum
rerum, non sis
altri committenda.

A.C.6.

in miserie. Whence rightly *John Chrysostome* aduiseth each man to be his owne almyner : For they who commit unto their servants, or burden their Ministers with the distribution of their goods unto the poore, not onely deprive themselves of the recompence of that ministrie, (for it is one thing to empaire thy substance, another to officiate Saint Stephen and the holy Deacons their office in ditributing) but also of the fruite of compassion and grace . For this I may affirme of all godly Christians, ioyfully bearing their maisters crosse, which hee spake of the true Monks, that is, the retired solitary ones of that age, they

they
imq
cott
ches,
vnde
holdi
ches,
basel
beau
all th
appy
may
of p
shelf
earth
it ist
is bet
mou
boas
The
boas
heart
of m

they are as lampes of light
in quiet hauens; in their
cottages, I meane, or cou-
ches, or where ever they lye
vnder the hand of God,
holding out, as it were, tor-
ches, and in their owne a-
basement with blazes of
heauenly light, directing
all those that daine for to
approach them, that they
may not split on the rockes
of pride, or sinke in the
shelles of fleschly lusts and
earthly desires. Therefore
it is the Wise man saith, It
is better to go to the house of
mourning, then to go to the
house of feasting. And again:
The heart of the wise is in the
house of mourning, but the
heart of fooles is in the house
of mirth. For as we laugh
with

Ecclesiastes 7:2

Ver. 4.

with wantons, so shall we
weepe with the that weeps
hauing put on the bowels
of pitie. The most certaine
source of teares (saith he) are
monasteries: but to touch
this by the way, note of
begging Friars. For euen
there he saith, They are such
as cannot beg. Neither were
they rich and wealthy per-
sons, able to sustaine them-
selues and others, of whom
he speakes, It is a great work
and laudable, to visite and
consider the poore; but of
those that laboured with
their hands, working that
which good is, as the Apostle
requires of all Christians;
and all writers of those
times, can give witness to
the ancient monasteries,
that

Act.20.34.35

2.Thess.3.18.

Eph.4.28.

Vide Basil.
constitut. mo-
naestiarum. 3.
item in regu-
lis breviariis
Responso. 61.
Item Ma-
tharum in
homilijs, Au-
gust. ad fra-
tres. & passim
alias.

that they sustained themselves, and relieved others.

This by the way. Next helpe of this kind, is, that we call for those that skillfull are in mourning, of whom we may learne our selues to weepe. For as it is a worke of charite to go our selues to those that mourne; so it is a lease of spirituall profit to call for them, who by their example can teach others this affection. Thus God himselfe giues counsell in the Prophetes for, *I thus saith the Lord of hosts, Consider ye, and call for the mourning women that they may come, and feare for comynge women, that they may come, and let them make breste, and take up a wailing*

V.20.

wailing for us, that our eyes
may runne downe with teares,
and our eye-lids gush out with
waters. And a little after.
Heare the word of the Lord;
O ye women, stand let your
cares receiue the word of his
mouth, and teach your daugh-
ters wailing, and every one
her neighbour lamentation.
In which words the Pro-
phet teacheth, both that
those women could by ex-
ample teach to weepe, and
that others learned by their
compassion. They (saith Saint
Jerome there) are wont in
weeping with dolefull voice,
and striking their armes with
their hands to prouoke the
people to wailing. This custome
(saith he againe) as yet re-
maines in Iudea, that they

Liberum
in Jerome.
Varro &
Nannio Mar-
cello dicuntur
graues que
preficit han-
tus ancillarum
quam siles de-
cubant, sueris
haematurices
2. Paral. 35. 25
zibicines, Mat
9. 23, and illas

1111

men with haire about their eyes, and naked breasts, and voice tuned so that purpose, prouoke all to weeping. And this (as I conceiue) is the chiefe, if not the only cause why the Lord in solemnie fasts, assemblies not onely Elders, and such as vnderstand, but also bids, *Gather the children, and those that sucke the breasts: yea and otherwhere enioynes the beasts their fast;* not that the seruice of such vnsensible or vnreasonable creatures is pleasing vnto God, who delighteth onely in *our reasonable seruice;* but because by sight of such, those that are endued with actuall reason, are the more themselves affected. Now

L if

Ioel 2.16.

Ionas 3.7.

Rom 12.1.

if you aske, who are these so skilful of lamentation, as to teach others? Who else, say I, but those that by the hand of God haue learned themselves? Those with whom God according to their measure, deales after the maner of his onely Son, who was a man of sorowes, and acquainted with griefe. Those who at length by constant exercise, haue put on Pauls affection, saying: Who is meake, and I am not weake? who is offended, and I burne not? Those that can say with David: All the day long haue I beene afflicted, and chastened every morning.

The presentatiue object of teares is such, as cannot in the present with bodily eyes

Elay 53.3.

2. Cor. 11.39.

Psal. 73. 14.

eyes be seene, but presented by the mind vnto her selfe: this besides the miserie of our present case (whereof before vnder the head of necessitie) is of death, or day of iudgment. That houre of death now imminent, let never depart out of the spirits sight: remember now ô man thou haist already attained the eleventh houre of thy *lifes* day, with what diligence thou hadst neede to bestirre thy selfe, that at last thou mayest be founde to haue wrought one houre in thy masters vineyard: consider now what necessitie doth urge to steereth bark by Gods direction: for time of sayling is at an end, stormes arise, and tempestis

*Ephrem de
copunctione.*

L 2 come,

come, the winter is at hand,
and occasion calls: Hither &
sluggard, shew what thou hast
gained thy Lord by trading all
thy life! Alas what feare di-
stracts the unprepared at the
time of death, what dread the
slothfull, when body and soule
must part, to receive first a-
sunder, some part of that
they haue earned together:
what torment then takes hold
of him, who while time ser-
ued, neglected the care of life?
O my soule what then will
be thy thoughts, when no-
thing thou shalt be able to
speake; and most strict pre-
cept, without reuersing, de-
laying, or appeale shall bid
thee to go out? When ver-
ties Worthies, beholding
the sweate of their labours,
and

and fastings , and watch-
ings , shall leape for ioy,
because the soule goes to
her long desired , and ex-
pected rest : and the body
to quiet sleepe in hope of
resurrection . Then must
needes feare affright the
carelesse , seeing no good,
but their many cuills
meeting them : and when
they shall behold the ter-
rible officers , which in the
bodies they haue obeyed ,
ready to receiue their
soules out of them , then
shall they fall , and rise no
more .

After this will much a-
uaile often remembrance
of the dreadfull day of
iudgement wherein the
thoughts of all hearts shall be

Rom. 2.

L 3 dis-

disclosed, and whatsoeuer
is hid shall be revealed,
which now most part we
do conceale not onely
from others, but even from
God (if it were possible)
and from our owne hearts:
*For as in the moneth of A-
prill, both wholesome roots and
poysoneable discouer them-
selves which in the winter
were not seene, so then the
private prayers, and almes,
and fasts of all the elect, before
God and his Angels shall be
publisched to their praise, and
the secret villaines of all im-
penitent offenders shall (as in
the Prophet) be set on the
top of a rocke, lest they should
bloud, or waterlike sinke
into the ground. For which
purpose I shall not be vn-
willing*

*Macharius
bom.12.*

*Ezck. 34.8.
and 26.4.*

willing to relate, what vpon the same occasion sometime a religious man, vittered in his owne person. For comming out a certayne morning at the gates of Edeffa in Syria, beholding as he looked vp that crystalline heauen, like some resplendent looking glasse, with all the starres most glorious shinning on the earth, musing-wise, thus speake: How shall the Saints shone in the glory of their Father, whose beautie is but figured by these? but I (said he) destitute of all commending vertues, and adorning graces, presenting to my mind the horrible appearance of that awfull judge, with thousands of his Saints, the splendor of whom one alone is

Ephrem
Tom. 1. serm.
1. de compas-
sione.

able to dazell all sinfull eyes,
in body and mind affrighted,
and vitterly amazed, thus ad-
monished my selfe? How shall
I uniuist transgressor appeare
in that terrible time, and
dreadfull day? how shall I
stand before the tribunall of
the mighty iudge? I puffed vp
and proud what place shall I
 finde amongst the righteous? I
hauie liued a goate, how can
I on the right hand be placed
with the sheepe? how shall a
fruitelesse tree abide amongst
the Saints, whose boughes
their fruite sway downward?
or when in the court of heauen
the Saints shall knowledge
and take acquaintance each of
other, who shall vonchsafe to
speake to me vile wretch,
who with them heere haue
enter-

entertained no fellowship of
suitable conuersation? The
martyrs shall present their
wounds and tormentes, and
practitioners of religion the
ensignes of their vertues;
what can I present, but spiri-
tuall pride, and shame, and
sinne? Good were it, that
each of vs spent many our
thoughts, that wander (we
know not whither) in this
kind of questioning; for
sure the heart that here-
with is exercised, while it
is so implyed shall never
be hardened: if such thornes
ofte pricked our eyes, we shoulde
doubtlesse sometime bring
forth teares.

Hereto adde hearty
sighes and groanes of spi-
rit, which in our Lords ex-

*Punge oculū
mētu, ut pro-
deat lacry-
ma compa-
ctionis.
S August ad
fratres ser, 12
Ioh, 11, 33.
with 35.*

Job 3.24.

Psal. 102.5.

S. Ebrayfolt.
de suspensiō
ne verū, &c.

ample are teares forerunners : & most agreeable to Job & Davids practise, who weeping most frequently, witnessse of themselues the one , *My sighing com-
meth before I eare*: and the other, *By reason of the voyce
of my groaning my bones
cleane to my skinne*. And ex-
perience teacheth , that teares by these are stirred,
cuen as the waues of the
sea by winds.

Davids Psalmes also
and such other dittyes with
conuenient modulation,
are able to digge vp wells
of such pleasant waters: for
no outward thing more
powerfully moues the af-
fection then harmonye,
because as the learned say,

man

man in all his parts is formed by exact proportion, both heathen Histories of *Hellene* and *Alexander*, and many other do witnesse the power of moods affecting and inclining the mind according to their temper. And the Scripture often exemplifies it; for singing men and singing women, prouoke the people to lamentation ouer King *Iosias*, most renowned for religion. And *Elisba* will be stirred vp to prophecye by *a ministrill*. So Saint *Athanasius*, and especially Saint *Augustine* witnesse in their owne example, and the learned Fathers haue obserued. The whole body of divinity is therefore

2. Chr. 35.25.

2. Kin. 3. 15.

*Confess. L30.c.
33. & L9.c.
33. & L9.c.
Basil. Aug.
Chrysost. &
alij in Psal-
mum 2. & in
propositi psal-
morum.*

fore by the Spirit of God
written in verse.

Here is not to be omitted,
the reading of the
Scriptures. For if as the
Lord speaketh, his word be
*a hammer that breaketh the
rocke in peeces:* Then doubt-
lesse the waters shall gush
out as by the rod of Moses,
and as a fire; so much more
effectually it shall distill
them, as the power of God
excels all chymicall art of
man, so onely reading be
with attention.

Finally, meditation of
the workes of God especi-
ally of his mercyes that en-
dure for euer, which makes
oftentimes the Saints with
great admiration to ex-
claim, *what is man that thou*

Ier. 23.17.39.

Exo. 17.6.

2. Chro. 5.33.

*Job 7.17.18.
Psal 8.4.
Psal. 144.5.*

art mindfull of him, and the sonne of man that thou visitest him! Comparing his glory, and grace, and goodnesse, with their own vile estate and vnthankfulness: this is it that which *David* sings, *Thou Lord hast made me glad thorough thy worke, I will triumph in the workes of thy bands.*

For right vse of all these very helpfull is *John Chrysostomes* aduice, To draw backe, and keepe backe from outward things, euen the outward senses as furre as euer you can, that so you may depart furre from the perturbations and fluctuacions of all visible things, breaking through into that inward silence where nothing interupts

Psal.92.4.

De compas-
tione. l.1.
paulo ab ini-
tio.

rupts the search of thoughts: we must exclude the images of outward things, which into the soule as into a pump the senses carrie: I meane not, quite shutting the senses or depriving them of use, but turning their intentions unto supernall things. Like as some grane matrone and seuerre mistresse, being about to make some pretious ointment, awakes her maides and calls them her selfe, and having sent her selfe and them within, enioynes one to hold the scales, that with due weight and measure each spice with other may be mixed, knowing the compound will prove unprofitable, wherein due proportion is not kept: another ffor sees to breake and bruise the

the severall kinds, left any hardnesse or asperity should binder the mixture: she appointes a third which serues to separate the grosse and finer from one another. The fourths employment is to mixe all and make one masse: she commands a fist to stand by with some boxe of alabaster or the like; and so restraines the rest each one unto her taskes, nor suffering their senses, any whither to stray abroad, lest the intended worke should be bindred. Thus plainly it behoueth everyone to do, that will prepare this precious ointment and grace of teares. Being straitned here of time, hastening to my more proper employmēt and place, I do but mention three

Admonition.

three other places, now coming to mind, yet observed by experiance, to giue great futherance. First a containing euē of the body, so much as may be, in one place: this *Seneca* hath commended to his *Lucilius* to be first preparatiue for his mortall wisedome: and others shall find, if serious purpose make vse of it, it is as needfull, so very helpeful to deuotion. The other is fasting, and the third silence, so vsefull that he who hath not learned to charge himselfe therewith, hath scarce from a farre saluted the most retired, inward, and spirituall workes of religion. The ancient Christians write of these at large,

large, specially of the two last; from them if leisure had serued, I would haue borrowed what I should haue found best fitting our present subiect, but must for this time remit the learneder to the authors them selues, and pray the vnlearned, to accept with patience what God hath enabled me to do for the present.

Now, for methods sake, shall follow the diuision of teares, into their kinds, which by diuers authours diuersly are parted. To *Bernard* they are three-fold, of *Repentance*, of *Confortation* (or strengthening when the soule burnes with desire of heauenly things) and

Divisio[n].

Bernard.
Epiphaniae
serm. 3. in fi-
ne.

Tom. 2. Ser. 38

Isay 58.

Tom. 3. ad
imitationem
proverbiorum
in fine.

and of compassions. Hugo puts three kinds of them, who walke mournfully (and fruitfully) before the Lord of boastes: Some for remission of sinnes, others in the sweetneffe of grace , the last in desire of glory. Ephrem the Syrian comprehending the euill, sayes well : Some are for the losse of present things, culpable; others of pietie, commendable; a third sort of impenitencie , vntremediable, to wit, as the Scripture speaks, *in tunc darknesse*. Others yet part them otherwaines , and I thus, (speaking only of the right religious.) Teares are either for Gods cause , or mans: for Gods cause, in respect of others , or our selues.

selues. Of others , namely those by whom he is dishonoured ; of our selues , in that he is not so honoured , as he ought , and we desite .

For who that loues the Lord , can behold the transgressors , and not be grieved ? because they keepe not his word . Is there any drop of Christ's bloud , that heares without offence , the reproach thereof , and rending of his wounds ? Or is he a member of the spirituall bodie , that feeth with patience , the whipping by reproaches , and tearing , by oppressions of the rest ? The vessell of choyce , cannot mention without teares , the enemies of the crosse of Christ .

We

Psal.119.158

Philip 3.18.

1.Sam.4.
v.18.19.20.

Rom.7.

We know what befell
good Heli, (though too indulgent to his sonnes) and
to his daughter in law, the
godly wife of a godlesse
Priest and husband, be-
cause the glory was departed
from Israel, the Arke of God
was taken: and how often
it fares with the religious
in heart, vpon such occa-
sions.

Yet haue we no smaller
reason from our owne fail-
lings, in the performance
of his seruice: vnlesse we
will be rather censurers of
others workes, then dis-
chargers of our owne duty.
This makes the Apostle
with bitter lamentation to
bemoane himself, *Wretched
man that I am, who shall deli-
uer*

uer me from this body of death? The conscience hereof causes so many confessions and fasts of the peculiar people, when God vouchsafed them religious gouernors, exciting and going before them in such workes of pietie; grieuing most themselues, that by themselues, their fathers, their Princes, and their Priests, his name had bene dishonoured among the Gentiles : For instance whereof are *Hezekias*, *Iosias*, *Ezrah*, *Daniel*, and *Nehemias*. And experience witnesseth what sorrow godly men haue in heart when they cannot by the workes of mercy so liberally, nor by prayers and thanks

Psal. 73.

thanks so chearefully magnifie as they would , him whom alone they loue , saying , *Whom haue I in heauen but thee alone , and there is none upon earth that I desire besides thee.*

The cause of shedding teares on mans behalfe , is either common, to wit, the iniquitie and misery of all our kind whereof I haue already spoken , or speciaall: and this againe twofold, either it is from our selues, or others. Our owne cause of weeping , yet is double, namely, of sorrow, or great ioy, which some of the Ancients by a figure gather of *Calebs* answer to the suete of his daughter ~~Abrahah~~, she asked springs of wa-
ter,

ter, and he gave her the upper springs and the neather springs. For spirituall teares shed in ioy, are for the abundant grace descending from on high, but in sorrow for sences committed here below.

Ios. 15.19.

As for the former it is no wonder, if for ioy of finding him that was lost the fischer wept, the sonne that was dead now resuined be thus affected, that wished of late to be accepted as a seruant, but is now more entertained then a sonne by the superabounding fauour of a most tender father. Thus do all the people of God, giuing thanks for the grace of living well: whence one truly saith, By teares good works

Luke 15.

August. de
sanctis ser. 45
Lachryma
exigit bonum
opus, Lachry-
ma commen-
det bonum
opus.

*workes are obtained of God,
by teares againe they are com-
mended unto God.*

Teares of griefe are ei-
ther from the sense of affli-
cting euill, or from the
want of good desired : e-
uill againe commonly is
knowne to be of sinne, or
punishments sorrow for sin
is either for the act, or for
the guilt, that is, either from
the trouble of present and
doubfull combate which
we haue therewith, or from
the conscience of former
and knowne offences. Who
knowes what bitter griefe
to be fighting euery houre
of life, and yet neuer haue
the crowne till death; to
conquer and quell the ene-
mie a thousand times, and
yet

yet to feare as strong af-
faulcs as euer before? so that
the wrestler though con-
querour, being wearied,
Chuseth death rather then
life: as his cryes imply, who
prayes, *Deliver me out*
of the mire, and let me not
sinke; let me be delivred
from them that hate me, and
out of the deepe waters, let
not the water floud overflow
me, &c. And a little be-
fore: *Saue me o God, for the*
waters are come in unto my
soul, I sinke in the deepe mire
where there is no standing, I
am come into deepe waters,
where the flonds overflow me.
And in another place, of the
enemy, *He fighting daily op-*
presseth me.

Job 7.15.

Psa.69.14.15

V.1.2.

Psal.56.1.

The other kind of godly

M for-

Psal. 32. 5.

Psal. 6. 2. 3.

V. 6.

Psal. 38. 3. 4.

sorrow which is for sinne,
is that wherein the sinner
heart is pierced with the
stings of former negligence or euil done, where-
of he saith, *When I kept si-
lence, my bones waxed old
through my roaring all the
day long.* And again, *O Lord
beate me, for my bones are
waxed, my soule is also sore
waxed.* And a little after, *I
am weary with my groaning,
all the night make I my bed
to swimme, I wase my couch
with my teares.* And in ano-
ther Psalme, *There is no
soundnesse in my flesh, because
of thine anger; neither is there
any rest in my bones, because
of my sin: for mine iniquities
are gone ouer mine head, as
an heauie burden, they are too
hearie*

beanie for me. So the Ladie
Paula devout indeed (not
as almost the best of this
age, scarce in countenance,
and words, and gesture) in
continuall prayers ioyning
night and day, filled, as the
Father writes, that alledged
lately of the Psalme, *All
the night long, &c.* For in her
you would haue thought
there were wels thereof: so
she lamented the lightest sins,
as though she had bene guilty
of the greatest. Who being of-
ten admonished by them of
like purpose, that were about
her, to spare her eyes, and
sue them for reading of the
Gospel, was wont to say, That
face is worthy to be fouled,
which contrary to divine pre-
cept I haue often painted:

M. 2 That

S.Hieron. in
epitaph.Pau-
la circumed.

That bodie shall be afflicted,
which hath bene given to
much voluptuousnesse; long
laughtter must be equalled
with continuall mourning, the
soft lannes and pretious silkes
be changed into rougher cloth
of haire: I haue pleased my
husband and the world, and
now desire to be pleasing unto
Christ.

As for sinnes we mourne
past and present, so for pu-
nishments present and to
come. For feeling the one,
and fearing the other, of e-
vil suffered, he complained,
whose is that Prayer inti-
tuled, of the afflicted when he
is overwhelmed, and poureth
out his complaint before the
Lord, as the context thereof
doth tell: and otherwhere
testifies

Psal.103.
title.

So Ecol.4.1.

testifies his weeping on
this behalfe, in these words:

*Mine eye mourneth by reason
of affliction. Whence also Ie-
remie, though sanctified in
the wombe, complaines :
Wherfore came I forth out
of the wombe, to see labour
and sorrow, that my dayes
should be consumed with
flame?*

Ier.1.5.

Ier.30.18.

From which words, another inferres the bitternessse
of that other griefe in feare
of hell, in this maner: If he
thus speake of himselfe whom
God sanctified in the wombe,
what then shall I say of my
selfe, whom my mother con-
ceined in sinne? Woe is me, my
mother, (would I say) why
bast thou borne me, a sonne of
griefe and sorrow? why died I

Innocentius
de vilitate
conditionis
humanae.

Psal.143.3.

not in the wombe? come out
of the belly, why did I not pe-
rish presently? Why did the
knees prevent me, or the
breasts affoord me milke, that
am borne for burning, and to
feed the fire? Would I had died
in the womb, and it had bene
my grane for ever; so had I
bene as not bene, carried from
birth to buriall. From which
feare, we may vnderstand
that deprecation to pro-
ceed: Enter not into iudg-
ment with thy seruant, for in
thy sight shall no man living
be iustified. This feare how
ever it ought to be by loue
expelled, yet now and then
it solicites euен the best;
and though of their weak-
nesse, yet by the diuine
grace for their good. For,
as

as faith the Father', The feare that lusts for conuersio, breeds contrition. Thus Hezekiah wept, fearing death, that time, it seemes, not assured of a better life.

The good desired for want bewailed, is either the grace of good works, or glorie of free reward. Teares for obtaining or retaining the rule of rightly liuing, are those, whereof it is written, *They that sow in teares, shall reap in joy.* And those, whereof it is said, *I wept, and chastened my soule with fasting.* Of this sort is the weeping of all repenting sinners: as the Lord speakes of the Churches gathering, *They shall come with weeping, and with*

*Augustin. ad
fratres ser. 11.
Timor qui pa-
nitentia con-
cupiscit, con-
tritione parit.
Esa. 38.3.*

Psal. 126.

Psal. 69.10.

Isa. 31.9.

Psal. 139. 14.

Luka.

Phil. 1.
Ioh. 17.

*Gregorius
Ezek. hom. 10.
Ex. insolentia-
rantia gaudij
aet Caffarus,
collus. p.c. 22.*

Supplications will I leadethē.
This promise of being led, implies those teares were ioyned with supplications, that they might be led the right way, *The way everlastyng*, as the Prophet cals it.

In hope and feruent desire of future glorie, doubtlesse *David* in this same place especially lamenteth, as also father *Simeon*, howeuer patiently bearing the delay, yet earnestly desiring the well of life: so *Paul*; but our Lord especially being about to lay downe his mortall life. This is it that *Gregorius* saith, *Some weep for feare, some in loue*, that is, in griefe for deferring of glorie promised; which for this cause most wisely

God

God deferres, that while desiring long, we long the more, louing and enjoying we may the more esteeme.

Weeping for others, is because either of the wicked their destruction, or affliction of the godly. Of the former kind are *Danids* teares, for both his aduersaries *Saul* and *Absalon* dead in sinne: our Lords ouer Ierusalem, ready to be lastly overthowne: *Pauls* ouer the Corinthians, that had sinned, but not yet repented, and other the enemies of the crosse of Christ: *Samuels* for *Sauls* abiection. Finally, after this kinde wept our Saviour ouer the lewes, raising *Lazarus* to life,

2.Sam.1.17.
3.Sam.18.33

Luk.39.41.

2.Cor.12.21.

Phil.3.12.

1.Sam.36.1.

Joh.11.35.
Ver.35.

M 5 life,

De Tempore,
ser. 104.

Ier. 11. 10.

life, that had rejoyced for the Apostles in Lazarus his death. What meanes it, saith *Augustine*, that the Lord is said first to be glad in the death of Lazarus, and after so bane wept in the death of Lazarus? But obserue we the cause of ioy, and the cause of teares: he was glad for the Disciples, he wept for the Jewes: he was glad for the Disciples, because by the resurrection of Lazarus their faith in Christ shold be confirmed; he wept for the Jewes incredulitie, because neither when Lazarus was raised, they would beleeme in Christ the Lord. To which purpose may be referred his charge by *Jeremie*, *Weep not for the dead*, (for the dead in bodie alone) nei-

ther bemoane him, but weepe
for him that goeth away, (frō
the communion of the
Church which he seemed
to haue,) for he shall returne
no more, nor see his native
country: The heauenly king-
dome, whereof the people
of God are all citizens.

Lastly, we may & ought
to weepe for the affliction
of Gods people, as *Ieremie*
and many others for *Iosias*
dead. *Elisba* foreseeing in
spirit the desolation of Is-
rael by *Hazaell*; and *Jobs*
friends astonied at his ca-
lamitie. For so shall we
make our selues partakers
of their ioy, partaking in
their griefes; not being in-
differently affected, much
lesse rejoycing or insulting
over them that are in mi-

2. Chr. 35. 25.
2. King. 8. 13.

Job. 2. 13.

Simon Ma-
gister, was 12
in fine.

Judg. II. 39.
 40.

serie, as is the miserable maner of some. The eye inflamed, is something pained by the softest medicinē; and indifferent words may oppresse the mind, that with other calamities is already troubled. *The daughters of Israel by a custome went yearly to lament the daughter of Iephah the Gileadite, four dayer in a yere,* (euen after she was dead) for her solitarie life, being addicted to perpetuall virginitie by her fathers vow: much more ought the Saints, for & with one another in their life, who are by spirituall coagmentatiō one anothers members. These are last in order which are, but ought not to

to be least in vse. The heathen man hath truly said,
Nothing driveth sooner then a tearre, especially in anothers calamities.

These are the things for which healthfully & fruitfully teares are shed: wherefore let vs sow them, not in the barren wildernesse, but in ground receiuing raine, & rendring much increase. *For the world is wont to weep for the losse of worldly friends, as father and mother, son and daughter, brother and sister, kindred or acquaintance after the flesh; but weeping for their dead, they weep not for themselves: they lament the losse of earthly things, but never a iot bemoane their spirituall damages. Is any sick in body, or dies*

Tullius ad
Hercum L.2.
n.50 Parti-
tionebus wa-
teris, n.57.

Conclusion.

Hugo Villa.
sum.2.ser.38.

Ezay 5.

dyes out of it? His friends
mourn. He sinnes damably,
lives incestuously, calls his
brother foole, his eyes behold
strange women, and lusts after
them, not one bewails him.
O unhappy health, blinded
sight, dead life! for those
things they mourn that
ought not to be moaned,
and greevously lament that
for which a little were e-
nough; but those things they
do not lament at all, which of
all most worthy are. Yea
oftentimes laugh because
of such, of whom Esaias:
*Woe unto them that call evill
good, and good evill; that put
darknesse for light, and light
for darknesse; that put bitter
for sweet, and sweet for bi-
ter. Let us lament, my bre-
thren*

thren, moderately the losse of friends, but more our want of good workes, our want of vertuer. Let the unchaste lament the losse of his or her integritie, the proud the losse of humilitie, the wrathfull the losse of inward quietnesse, the couetous the losse of bountifulnesse; the drunkeards, the losse of sobernesse; the dead of heart, the losse of spirituall rejoicing; the envious, the losse of charitie: for happy are those that now in repentance weepe, for they shall laugh obtaining pardon; next being clothed with righteousnesse, and last and most, received into glory. Which God graunt vs all, by his Sonne our Lord Iesus Christ, Amen.

In

The dignitie
of teares.

Suidas.
ΔΙΑΛΟΥΝ ΜΕΓ-
ΓΑΣΙΤΑΣ ΔΙ-
ΑΠΙΟΝ ΠΙΟΝ.
S. Chrysost.
Pierius hie-
roglyphicorum
L. 4. cap. 43.
Vision crans
mineos mani-
bus tractare
lapilos, Unio
in his, Letis
gemma ini-
mitia viri.

2. Kin. 9. 30.

In the eight and last
place of our proposall con-
cerning this subject, re-
maines to speake after our
little holding measure,
something of the dignitie
and praife of this grace of
teares, which even by the
witnesse of them that are
without, are *precious unions*.
For the diuiners haue said
that those gems seene in
dreames portend the shed-
ding of teares : Whereto
some of the Church also
do accord, specially *Chry-
softome*, whose elogie is of
them, *What is more beante-
ous then those eyes, which
glinger with the frequent
flowers of these celestial ma-
ters? No purple dye of Is-
abels painting, or renting
of*

of the face, as God himselfe
doth tearme it : none of
Herods pretious stones mix-
ing colours with gold and
silver set about, how euer
resplendent, reflecting the
Suane beames, are any way
saue by contrary to be
compared with these : for
those how euer together
with his oration they drew
from the fickle peoples
mouth, a word of admiration,
and commendation, as
The voyce of God, yet could
they not preserue him yet
aliue from the fretting and
eating of wormes, and pre-
sent stench vntollerable.
But these most fitly are re-
sembled by the sweet smel-
ling myrrhe dropping from
the spousc ber fingers,
whose

Ier.4.30.
Act.22.
Euseb. histor.
L.1.

Cant.5.

whose vertue is to preserue
euen the dead from putre-
faction.

The penmen of the holy
Scripture, to shew vs their
esteeme, from teares and
weeping haue given names
to diuers places celebrious
in the Scriptures, as men
are wont to call new found
landes by the names of
their much respected and
loued Princes: of which
number are *Abel Misfraym*,
*The mourning of the Æ-
gyptians*, and *Bocchim* wee-
pers because of Israel: *The
mourning of Hadadrimmon
in the vally of Megiddo*, and
elsewhere the weeping of
Iazer, and at *Deborab Rebekabs* nurse her graue,
Allon Bachuth, the oke of
weeping.

Gen. 50.11.
Iud.2.5.
2.Chr.35.25.
Zach.12.12.
Esay 16.9.
Ier.48.32.
Gen.35.8.

wweeping.

Herefrom the holy Scripture not onely commends men, but also sometime argues their religion, in Paul thus writing to his Timothie: *I thanke God, whom I serue from my fore-fathers with pure conscience, that without ceassing I haue remembrance of thee in my prayers, night and day, greatly desiring to see thee, being mindfull of thy teares, that I may be filled with ioy, when I call to remembrance the unfaidneſſe that is in thee.* For the honestie of his teares implied the sincerity of his faith.

*3 Tim. 1.
ver. 3-4-5.*

The excellent esteeme that Christ himselfe hath of them, is the cause why he

Cant. 7.4.

he doth compare his
spouses eyes unto the fish pools
in Hesbon: vnsightly were her
eyes compared to pooles,
if they were not much be-
wet with teares.

So great their glory is,
that in regard of the sweet-
nesse of those streames a-
midst which the Church on
earth is plåted, for certaine
respect one prefers it before
the high & pure hill of An-
gels habitation; for the ioy
that springs from teares, or
else from which true teares
do spring, (for ioy is either
the cause or effect of all re-
ligious teares) *The heauens*
(faith he) knew not but by the
children of the Church. For
the Angels haue from their
beginning and for euer ioy
without all experience of

Bern. in Can.
tica ser. 68.

the contrary. The Church
this while hath them both
in practise, and shall here-
after esteeme more highly
of the one, having proued
the other.

How worthy are those
of all to be commended,
which by God so choisly
in his bottle are conserued?
Most noble must needs be
that wine which is layd vp
in the Kings priuie cellar,
which vnder a speciall key
is kept: the stopping and
straining, and drawing
whereof, (if we may say it
lawfully) the Almighty
hath vouchsafed, no not to
any celestiall Minister.

O that my soule were
another *Ezekiel's booke,*
written within and without;
written

Psal. 56. 2.

Ezek. 2.10.

written (I say) with lamentations, and mourning, and woe,
That I might be found so forward to weepe as I haue
bene bold to sinne, and such intention as I haue
had in offending, so great devotion I might haue in
repenting.

Teares are that, which in her choicest children, the Church euer most frequently hath vsed: whither I hold may be referred, which in the mysticall writings is obserued, those first Fathers of the faithfull congregation; *Abraham* I meane, and *Isaac*, are euer reported to haue digged wells, but Philistines to haue stopped them. So speakes the Prophet of the way-

wayfarters that journey to-
wards heauen, *Whe passing
through the valley of mul-
berries make it a well.* How?
but digging by continuall
contrition the wells, wher-
out they draw the liuing
waters of lasting consola-
tion, *they dig up fountaines
still,* that as one well it all
appeares: but Satan, and
his Angels Philistian-like,
stoppe them with all their
might, that Israel and Iu-
dah with all that ioyne vnto
them, might for want
of water, perish in the wil-
dernesse, wherethrough
they go to fight against in-
cessuous Moab. So againe
it is recorded by a song, nor
as a matter of an extermall
letter, that *the Princes of the
people,*

Psal.84.6.

2.Kin.3.

N&.25.17.18

people digged the well, they digged it with their staves at the appointment of the Lawgiver. I will with Israel, most gladly say, Spring up a well even out of my hearts veines; so will I cheerfully sing unto it, magnifying him that made it, and put water thereinto.

Euen the Lord himselfe, of whose laughter in all his dispensation in the flesh, we heare not so much as once mention, yet at least thrise is reported in the Gospell to haue wept, for the Cities destinie, for the Iewes infidelitie, for the acceptance of his owne prayers with the Father; which obseruatio is often, (I know not whether first,) in

Luke 19. 41.
Ioh. 11. 35.
Heb. 5. 7.
S. Basili.
Greg. Thosod.
Ioban. Chrysost.

in the Triumvirs of the Grecian Church, of their time. He wept, as Augustine preaches, *That with his teares, he might blot out the sinnes of the world, that he might abolish the hand-writing of legall ordinances that was against vs, which was contrary unto vs: for saith he, if Peter could with the shedding of his teares, wash off his spots (ministerially) why should we not beleeme, the sinnes of the world are wiped away, by Christ's, (virtually?)* Finally after the Lord's teares many beleemeed at Lazarus his resurrection; so partly his piety overcame the lewes infidelitie, and the profusion of teares, first softened their rebellious hearts.

*Aug. serm.
104*

Col. 2.

*Vicit ergo ex parte incre-
dulitatem in-
decorum Do-
minica pie-
tatis affectum,
& discordes
corum memores
mollisuit pri-
ma fusio la-
crymarum.*

N Blessed

Ex Augusti-
no ad fratres
serm. 11.

Blessed are these water
flouds, whereby euery wall
of sinne is broken through
and ouerborne, Wholsome
waters that quench, and cast
out, the poysone of vices: a
constant lassare, which so often
is able to cleanse, as mans
heart, hath need of purging.
This is beloved, the hearbe of
that heauenly fuller, wher-
with he daily whiteth his ser-
uants vestemens, when they
are fouled: this is the spirituall
niter, which being it selfe
composed of the dew of saine
grace, wipes out the blots of
our fluppes; this the precious
lixinio, wherewith the inner
man his head is washed. This
is the holy teare, sweet solace
against our daily falls, which
as it were the vicar of Christ
his

his passion, gising remedie against iniquitie, that thereby Christ may seeme so often to die in efficacie, as the elect of God comes into the deepe. This alone is the health of soules, the remission of sinnes, a spirituall sacrifice, acceptable to God, a burnt offering full of marrow. Is the sinners heart bumbled, and bewet with daily teares; this (faith the Father,) is a yond whereby God is enclined to man, the cord, whereby he is strongly bound unto him: without which (faith he) neither Baptisme availes those that in ripe age receive it, and the Lords body, is taken to condemnation: without which there is no fruit of hearing the word, no reward of workes.

N 3 Where-

Pro. 13. 14.

Leuit. 16. 29.

Wherefore let none be
voide of teares (whom the
dignitie of the Israelitish
name commendeth) from
the action, or affection, the
exercise or desire, the shad-
ding or remembryng them,
no good man be destitute
at any time, at whatsoeuer
solemnitie, in whatsoeuer
mirth, if so be he will pro-
long his gladnesse to per-
petuall; whereas the word
of truth tels, the other ends
in beaunitesse, and without
doubt vnplesant, vnde-
lightfull: wherefore the au-
thor and giuer of all our
joy, better prouiding for it,
not onely appointed a *fast*
of affliction (on the tenth
day of the seventh moneth,
but also on every moneth-
ly,

ly, and yearely feast, appointed a goat to be sacrificed, *For remembrance of sinne.* Which also that pious penitent, seemes not to haue misknowne, presenting our redeemer at the Pharise his feast, with more welcome dishes of teares, then all that cheare; the event also whereof aproued the deed, when our Sauiour indeed by open protestation preferred the. The like wherof againe he exemplified in his owne person: for comming in triumph to the Towne, in a most celebrious manner, accompanied with the multitudes, cutting downe branches, strawing the wayes, spreading their garments,

N 3

ments,

Num.c. 28.
and c 29.

Luke 7.

Luke 19.

ments, crying *Halelmiabs*,
and *Hoshangnabs* to the
Sonne of *Danid*, *Danids*
Lord acknowledged in
spirit, wept ouer them.

*The third meditation of the
chiefe cause of godly teares.*

Thus by occasion of
Danids teares, I haue di-
gested as I could, the whole
subiect of teares; next is,
to consider the matter of
Danids teares in the proper
cause, which in this wise
himselfe deciphers, *While
as it was said unto me daily,
where is thy God?* For this is
the other part of the verse,
containing the cause of
that sorrow related in the
former. This cause is de-
clared in termes, first
more

more generall, and then more speciall. This is the generall comprehension, *While it was said unto me daily:* which shewes the iniury in the matter, person and time: the matter is in this, *while it was said,* whose quality on the aduersaries part, and manner of expressing by the innocent iniured may be considered.

The kind of iniury, that it is in word not by deed, sauing that reproach and vnjust accusation is the mouths wicked worke; & no lesse to be imputed to the heart, then that which is acted by the hand; do then words grieue godly men? Yes, no lesse the lips then hands, words the blows: no-

1. *Observatio.*
Reproach
grievous.

*Bernard de
riplici cufio-
dia.*

Psal. 57.4.
Psal. 59.7.

thing here we heare of losse
in banishment, of the feare
of death no mention ; the
tongues offence alone cau-
seth all teares , while it was
said : For (as speakes one)
*A dagger smites the body, the
soule is pierced by the tongue;
a deadly dagger is an euill
tongue, striking threes through
with one blow , when as it
smites the conscience of him
that heares , and wounds the
charity of him that is offend-
ed , at once slayes with it
selfe both the other . This
tongue verily , is a viper poi-
soning three with one breath,
a two-edged , yea a three-
edged sword is this tongue.
Their tong is a sharpe sword,
saith the same Innocent in
another place. S. Bernard
bids*

bids on his credit not feare to say, that such a tongue is more cruell, then the speare that opened our Lords side: For (that I may adde soine-thing to his reason) it being thrust in at a moment, wa-ter and bloud issued out scarce an houre, but this both night and day drawes out of the heart drops dried with cares and feares vnto the soliditie of bread: And as he saith, *This also pierceth Christ his side, and the mem-ber of his member,* neither pierces it being dead, but ma-kest it dead by piercing. For if he had not preferred the life of this body, which now is pricked and pierced, so that which there was nailed, he would never haue ginen that

N 5 for

Vſe.
S. Bern. in
Cant.

Eccl. 10. 1.

for this, to the paine of death
and shame of the crosse.

Go to now you that say,
speech is a light thing, words
are but wind, the tongue of
man is but a little and tender,
and soft flesh, what wise man
will much regard it? True it
is, speech is light, for it runs,
rather flies lightly; but it
wounds heavily: It passeth
lightly, but it burnes grie-
vously; lightly it enters in un-
to the soule, but goes not easi-
ly out againe: it is uttered
lightly, but it is not so recalled,
it flies swiftly, and therefore
suddenly wounds charity. The
dead fle is a thing contempti-
ble, but it causes the oynt-
ment of the Apothecary to
send forth a stinking sauour.
The tongue is soft, but it is so
slipperie

slipperie that hardly it can be held; tender and little in substance, but great and forceable in vse; a littile member, but if it be not ruled, a great mischiefe: Thinne, and broad, and long, an instrument most fit to empty both the speaker and the hearers heart, easily a man slips in his tongue, and as easily therewith he slides into anothers soule: so that it hath little availede some to haue bridled their owne, while as they haue not shunned others.

And yet would God this plague could be so bouned, that it hurt but two; that the contagion of it did not reach vnto the wounding of the third, and innocents, and upright persons.

sons. For hereupon not onely David in this place, but also in other, much aggrieved, prays with all attention, both for taking away reproch & contempt now present, and also for holding away the like yet feared; and that by the weightiest arguments on both sides as could be used, of his owne obedience, and Gods clemencie. For the one, *Remove from me reproch and contempt, for I have kept thy testimonies.* As if he had said, This will I esteem a great reward of all my seruice, if thou remonest this reproch. And after, *Turne away my reproch which I feare, for thy judgements are good:* requesting this as a speciall fruite of

Psal 119.12

Ver.39.

of the gracious promises,
to be deliuered from such
reproches. This *Jeremie* the
Prophet with crying out &
clamour, condemnes as vio-
lence and spoile, that the word
of the Lord is made unto him
reproch and derision daily.
The selfe same thing *Nehemias* the restorer of Gods
Cittie, and repairer of his
Fathers sepulchers, accounts
most worthy of weeping and
mourning, and fasting, and
prayer before the God of hea-
uen, that a remnant of the
captivity in the prouince were
in affliction and reproch, be-
ing derided of the nations
that were about them. Fi-
nally, this with one con-
sent, is the whole Churches
supplication to the Lord :

Ier.30.8.

Neh.1.3.4.

Re-

Lam. 5.1.

Remember O Lord, what is come upon vs; and of those things this is first, Consider and behold our reproch.

*Chrysoft in
epist. ad Hebr.*

Indeed the account of good esteeme, *The esteeme of credit hath taken so deepe roote in the nature of men, that reproch alone is al-sufficient to darken the mind with clouds.* Therefore the Prophet of the God of Israel, afflicting with condigne punishment the Priests of Baal, frets them not with vniust calumnies, but with reproches most deserved, pourtraying out in contraries what is that God in whom they trust : *And (saith the Scripture) it came to passe at noone, that Eliyab mocked them, and said, Crie aloud,*

1. Kin. 18.37.

aloud, for he is a god; either
he is talking, or he is pur-
sing, or he is in a iourney, or
peradventure he sleepeth, and
must be awaked. Therefore
the holy women *Rachel* and
Elizabeth, triumphing and
reioycing for remouing the
reproch of barrennesse, de-
clare, that they before la-
mented, not so much for
not bearing children, as for
bearing infamie. Herefore
are *sevene women* (said vpon
most vnequall termes) to
take hold of one man, saying,
We will eate our owne bread,
and we will weare our owne
apparell, onely let vs be called
by thy name, to take away our
reproch, namely, that same
reproch, as some suppose,
whereat those twaine na-
med

Gen.30.23.
Luk.1.35.

Esa.4.1.

*Iuvius in
notes.*

med before, and a third most vertuous womā *Hannah*, so much were troubled.

vſe.

Zeph. 3.5.

Ier 3.3.

Ier. 6.15.

Yet some as a flint haue hardened ſo their faces, that not onely refuſing to put on holinesſe, but daring to put off humanitie, feare not to fulfill that of the Prophet, *The uniuſt knoweth no shame:* and that another ſaith, *Thou haſt a whores forehead, thou refuſedſt to be abſhamed.* And this laſt Prophet in another place, *Were they abſhamed when they had committed abomination? nay, they were not at all abſhamed, neither could they bluſh:* Whose iudgement follows, *Thereforē ſhal they fall among them that fall. Surely it proceſſes from*

from an ingenuous towardnes, that *Ephraim* is ashamed, yea even confounded, because he doth beare the reproch deserved of his youth: and *Iudah* the sonne of *Jacob*, fearing the shame he had deserved by his whoredome, if it had come to light. But it is much more commendable to blush being vniustly blamed. Whence in part appears what difference there is betweene the wicked and the iust; of whom the one is not affected with the filthiest and most deserved shame of his owne vngodliness; the other is tormented with the most vniust suspition, though of the lightest crime: *I have heard* (faith

Ier.31.19.

Gen.38.33.

Ier.30.10.

(faith he) the defaming of many: the effect whereof is in him, *Feare on every side.* Beware therefore to reproch such persons, vnlesse thou wilt be more cruell then they that rage with fire and sword. Reckon thou *Senacherib* and *Rabshakeb* amongst the first & chiefest *kil-Christis*, because euer an honest minde is more afflicted with words then blowes; as *Solomon* in the Prouerbes doth confirme, *A reprofe entreth more into a wise man, then an hundred stripes into a foole.* And experience proues no lesse in them that are tried with both: whither I may referre that which *Saint Hierome* doth relate he saw in

Tom. 1. ad Rus-
sicum mona-
chum. de vi-
uendi forma.

in Ægypt, A yong man a
Greeke, that could by no ab-
stinence, no weariness of la-
bour quench the flame of his
owne flesh: him (saith he) the
father of the Monasterie sau-
ued by this device, (or did he
rather destroy him, by a vi-
cious lye, and constrained
continencie, therefore not
of Gods gift:) he commands
a certain ancient man to pur-
sue the fellow with chidings
and reproch; and when he had
so abused him, to be the first
complainant, witnessses being
called speake for him that had
done the wrong: he on the o-
ther side persisted with teares,
protesting, all was untruth:
none gave credit, onely that
Father in subtiltie opposed
his defence, left of too much
for-

sorrow that brother should be swallowed vp. What more? Thus a yeare was spent; which being ended, the yong man being asked of his wonted concupiscence, whether as yet he were troubled therewith? Wo is me (saith he) I haue not leauue to live, and shoulde I lust to commit uncleannessse? So to be vniustly condemned, was to be depriued of life. And detraction, our Sauour witnesseth, is confection, that is, breaking; saying, Reproch hath broken my heart, and I am full of bea-nessse. Which the emulous Ammonites of Israels honour seeme well enough to vnderstand, chusing once and againe to torment the people of God in their vengefull

Psal.69.20.

1.Sam.11.2.
2.Sam.10.4.

vengefull spite, rather with reproch then death: once desiring to pull out all their right eyes, that they may lay it for a reproch on Israel: Another time, cutting indeed their garments in the middle to their buttocks, and shewing off the one halfe of their beards; so sending them away, reproching, as they supposed, Israel, who had sent their spies: which both David accordingly repayed (no doubt according to the will of God,) when he brought the people that were in Rabbah their chiefe City, and cut them with sawes and with harrowes, and with axes, yea euen so dealt David with all the cities of the children of Ammon: and God reuenged

1. Chr. 20. 3.

Ezek. 21.13.

Zeph. 2.8.9.
10.

ged with punishments of like proportion, the Prophets so often witnessing the same, as the holy storie relates their iniurie. First to *Ezekiel* it is said, *Sonne of man prophesie, and say, Thus saith the Lord God concerning the Ammonites, and concerning their reproach even say thou, The sword, the sword is drawne for the slaughter, it is furbished to consume because of the glistering:* and in *Zephaniae* he saith: *I haue heard the reproach of Moab, and the revilings of the children of Ammon, whereby they haue reproached my people, and magnified themselves against their border: Therefore as I live, saith the Lord of hosts, the God of Israel,*
surely

surely Moab shall be as Sodome, & the children of Ammon as Gomorah, euen the breeding of nettles, and salt-pits, and a perpetuall desolation; the residue of my people shall spoile them, and the remnant of my people shall possess them: this shall they haue for their pride, because they haue reproached and magnified themselves, against the people of the Lord of hosts. Which it were good the Ishmaelites of our age would take into their knowledge and remembrance: (if they be not past all care of their owne valuation) how they runne into such crimes and recompence.

Wherefore let all louers of God rather to give the

Pro. 31.

the strong drinke of any powerfull comfort, Unto him that is ready to perish, and the wine of cheerefull consolation unto those that be of beauie hearts. Yea euen if they haue deserued shame, yet not vnmindfull of the case of men: but if vndeserued, then much more; which diligently the Apostle performs by writing to the Hebrewes which had bene made a gazing stocke both by reproches and afflictions: and (which deserved such comfort in their calamitie) they became companions of them that were so vised. And on the contrary our Lord who hath bid vs by all meanes to blesse, curses in the name of God, him,

Heb. 10. 33.

Psal. 109. 16.

him, and his wife, and seede,
that remembred not to shew
mercy, but persecuted the
poore and needy man, that he
might stay the broken in
heart.

Meanwhile here shall
not be omitted Davids so
mild manner of expressing
so cruell a calumny, when
it was said, as after, whē they
said, without any particula-
rizing of their persons. For
the Saints looke not so
much vpon the persons in-
fllicting as on the afflictions
molefting them : their
endeavour is to wipe off
vniust aspersions, not so to
traduce their accusers, saue
when the persons and the
causes are so ioyned that
they cannot well cleare

2. Observatio
False accu-
sers persons
spared.

O them-

Psal. 44. 32.

thēselues of þ one without
 discouering the others vncleannes. Thus the Church
 speaks, thus the harmelesse
 Doue she sighes, *For thy
 sake are we killed all the day
 long, we are counted as sheepe
 for the slaughter:* a killing
 we heare, but the authour
 we know not: & in a word
 to speake, so often in the
 Psalmes he lays before the
 Lord, iniuries, vexations,
 persecutions, of all sorts;
 yet scarce shall you ever
 see, the Actors brauded
 therewith by name: which
 is of singular meekenesse,
 and truerellis of Christian
 equanimitye. Sometimes
 in their inscriptions shall
 you finde those noted, who
 gaue occasion to the com-
 plaints,

plaints, but (under correction) I suppose, it may be thought those titles are not the same Authors whose is the text (though both doubtlesse be inspired of God,) vnto at least we grant it of those inscriptioes wherein sometimes so farre, as manifestation of the occasion did require, he puts their names, whose crimes he wrote against, yet never fully or plainly expressing them : for understanding of the matter and future ages, being forced, obscurely he touched their names: but vnde of priuate gall, for shunning publike offence, vseth sometrāspofition in rest of direddication, as that which is

O 3 written

*Mosianus in
2. prefatione
Bibliorum
Hebreo-Lat-
inorum.*

Psal.9. title.

Psal.7. title.

Parcere no-
minibus,dice-
re de vitijs.

written, *Muth Labben* for the death of *Nabal*, placing the letters backwards which are to be read forwards; and in another by change, where *Cush Ben Ie-
mini*, is put for *Kish Benia-
min*, which kind of writing
vsed for feare oft times oc-
curs in heathen writers, by
the names of *Ruffus*, *Myr-
millio*, *Cansidici Cuiusdam*,
Crispini, *Belida*, *Eryphile*,
Nomentani, *Pentalabus*; and
the like, with some conceal-
ment, when men will spare
names, and speake of vices.
This lenity in two authors
of one name, most worthy
is remarking, *Hieronymus
Stridonensis*, & *Hieronymus
Zanchius*, though farre di-
stant in time, yet thus farre

in

in spirit agreeing. For that Father though angry otherwise and tart enoughe, so as that he speakes of him selfe, euен yong in Rome he seemed to represent *Lucilius bis seniority*, yet when as by sea and land he fought against his enemies, he conceales their names where he may without his prejudice, or else vseth other faigned, or obscure in their stead: as for example, when vnder the name of *darknesse* he contests with *Melania*, her name in Greeke im- porting darkenesse; the one knowne to the vulgar Latines that reade his writings, not the other. The like is in that argument of suspected cobabitation, and

O 3 against

Gal. 5.

against an unchaste Deacon,
against Susanna corrupted;
so inueighed he against
Ruffinus and his adherents
in faigned names of Grun-
nivus, Luscivius, Laninius, Cal-
phurnius, Lanarius, Scorpius
Canis Albinus, and others.
Also this late and learned
Hierome in that dissertation,
as he calls it, betweene two
Dissines, and in other argu-
ments hath done the like;
as also *Calvino*, and sundry
others of late times, where
conscience and the matter
so allowed. This mode-
ration exceedingly be-
seemes them that are
led by the Spirit, whose
fruit is loue, ioy, peace, long-
suffering, gentlenesse, good-
nesse, faith, meeknesse, tem-
perance,

perance: all which may be summed in that which the giuer of this same spirit hath bid vs learne of himselfe, saying, *Learne of me, for I am meeke and lowly in heart.* This (I say) is Christian moderation to complaine before God the Judge, of so vniust offence, yet without mention of the offender, further then declaration of the matter, and imploration of helpe requires. You shall find some, that if death be threatened can despise it, but to be belied they cannot brooke, nor frons revenge containe them selves. But the Saints in this as other temptations, most are moued, that by their sins they haue caused God to

Mat.11.

Erasmus.

Psal 60.3.

Psal 66.12.

Job 9.

*3. Observatio.
Saints belied
to their faces.*

inflict such things on them,
Thou hast shewed (saith he)
thy people hard things, thou
hast made us to drinke the
wine of astonisshment; thou hast,
thou hast, not Saul hath,
Doeg hath. And againe,
Thou hast caused men to ride
over our heads; men ride o-
uer him, he blames them
not, but makes supplication
to his Judge: who iustly
doubtlesse, howsoeuer se-
cretly, hath caused them so
to do; who also is most a-
ble and willing vpon re-
quest to turne them ano-
ther way: This lesson also
God grant vs we learnie.

Yet God his righteous
 seruant doth not so much
 excell in meekenesse, that
 the sonnes of Belial do not
 equall

equall or surpassee him in their rage : whose name with their crime in absence he shuns to make knowne, they no whit contented with their secret machinations breake forth vnto that furie , as that openly and in presence they dare twit him in the teeth with false religion , counterfeit adoration, vaine confidence in God. For though we heare not their names, yet we haue his person to whom such things by them were spoken : It was said (saith he) to me, to my selfe, euen to my face, in my hearing. So sometimes the *Levite Corah*, with the *Rubenites* his complices, and two hundred fifty *Princes of the assembly*,

Numb.16.4.

assembly, making insurrection gathered them selves together against Moses, and against Aaron, and said vnto them (openly, not onely of them in their tents) Ye take too much upon you, seeing all the congregation are holy every one of them, and the Lord is among them: wherefore then lift you up your selves above the congregation of the Lord? They feare not to obiect vnto the meekest of men, with one breath, pride, ambition, and usurpation of authority. So Zedekiah the sonne of Chenaanah, dares together smite the Prophet of God, his cheeke with his fists, and his conscience with the reproach of a lying Prophet, saying,

saying, *What may went the spirit of the Lord from me to speake unto thee?* (The very spirit that long hath rested in the Romish bridg-maker his breast.) Neither was the Iewish nation confounded to blasphemē to his face, *The Lord Christ, is having a diuell:* who often otherwaies by secret plots conspired his death. And they who in presence making faire weather to the Prophet *Ezekiel,* still talked against him by the walles and in the doores of the houses, yet when occasion served, both spake and did reproachfully by *Jeremie* to his face: for lift vp by successe and puffed vp with riches, *Through the pride of their*

1.Kin.22.

Ioh. 8.32.

Ezek 33.30
31.

Psal.10.3.4

Ier. 20.1.3.

Vſe.

their owne countenance, not seeking after God, what will they feare to cast on the countenance of Gods seruants? Will *Pasbur the sonne of Immer* being not onely Priest but also chiefe gouernour of the house of the Lord, hearing the Prophet preaching things most controlling his ambition and ease, feare to smite him, and if authoritie serue, to put him in the stockes?

Wherefore, account we ourſelves dealt with moſt louingly, our afflictions being ſo much more portable, as we are moſt vnable to beare; yet beyond *Daniel* by demerit of our iniquitie, let vs be thankfull vnto God the Author,

vnto

vnto the King the Minister,
of this our wealth, that is,
our peace: whereby we are
permitted if we haue grace
to lead a quiet & peaceable
life in all godlinesse and honestie.
In this peace let vs gratulat the happinesse of our
age, long and much before
vs, desired by the whole
Church of God, and to this
day by many, and most de-
seruing of her children;
which without our know-
ledge was prepared, and
without our labour is pre-
serued for vs, whereby so
happie we are, that though
(as one obserues) We can
never be free from perills of
false brethren, yet of the o-
penest, and most violent ad-
uersaries, to wit, Pagans or
Iewes,

Rom.13.

1.Tim.2.2.

S.Augustine
2.Col.12.

Isay 39. 8.

Iewes, or Heretickes, we
are little afraid : Surely
a King himselfe both
good and great, blessed
sometime the word of
God, which promised him
peace and truth in his dayer.
Wherefore next to that
word, it becometh vs to
magnifie and blesse the
chiefe instrument vnder
God of our tranquilitie &
peace, enriched also with
abundance of knowledge
(which *Esaias* prophesied)
as the waters cover the sea.

Meanwhile it is our
part, as thankfull receiuers
of present things, so prouid-
ent foreseers of things to
come, to be forewarned of
Shimeis the fauourer of his
owne, and *Sauls* house:
how-

2.Sam.16.

howeuer he lurkes, yet if
euer (which God forbid).
time shold serue, he would
by his curses openly de-
clare himselfe *Davids* en-
emie, a traitor to him in
heart, vnder whose shadow
he had shrouded himselfe
during all the time of
peace; a hater of those of
Davids house, with whom
in outward appearance he
had lived most peaceably:
wherefore it is wisedome,
against all occurrences to
be arm'd. If *Abner* and *A-
mias* both *Captaines*
strong and valourous, of
Israel the one, the other of
Iudahs hoast, had not bene
too credulous to *Iosabs*
friendly preted brother-
hood, neuer had either so
valiant

1. Sam.
1. Sam. 30.

Ier. 41. 5 & 7.

valiant in warre, and honourable in peace, fallen so suddenly and shamefully. If those fourescore from *Shechem*, from *Sibyl*, and from *Samaria*, hauing their beards shauen, and their cloathes rent, and hauing cut themselues (though in superstition directly forbidden in the Law) with offerings and incense in their hands to bring them to the House of the Lord, had not so simply consented to deceitfull *Israæl*, they had never so miserably perished by his trecherie: for sure they never ceasse off intending (if at any time of plotting) against the iusts death, & what kind of calamities they art able: which

which also the Princely Prophet by the circumstance of time implies.

For faith he, It is said unto me all the day or euer-
ry day, so long as the time lasteth, so oftē as that space returnes, which men call
the day, so long, so often
mine enemies reproach me: as in another place he ex-
poundes himselfe, *Mine
enemies reproach me all the
day;* and in another, *Mine
enemies would daily swallow
me up:* for that they cease at
all by night, is not from any
asswaging of their cruelty,
but from necessity of na-
ture which requires some-
time rest; or of their vici-
ous disposition which bur-
ries them in sleepe and
wine.

4. Observatio.
Perseverance
is emill.

Psal. 107. 2.

Psal. 56. 2.
Ver. 5.

Ezay 47. 13

2.Pet. 2. 14.

Dan. 6.

Amplificatio

wine. Weareried they may be in sinne , as Babylon in the greatnesse of her way, but not of it; for (saith the Apostle) *T*hey cannot cease from sinne, *S*aul surely, so long as euer he could , gaue not ouer of pursuing *D*avid: and *P*harao so soone as the scourge ceased, returned to afflict the beloued nation: And the presidents of Persia, so long persecuted to death the *m*an of delights, till they cast themselues into the snare. And to say no more, thereto they haue addicted themselues , whereunto their naughtenesse is their guide, thereunto they are giuen ouer , that is their rest and refuge, which often by the word of *s*itting the Scripture,

ture signifies, Thou sittest & speakest against thy brother: they that sit in the gate speake against me: Princes also did sit, and speake against me. Man eaters are they, like vnto the Brasilians or Canibals, as Saint Paul implices, forbidding criminations, vnder the names of biting and denouring, and consuming one another: and Job thus speaking, If the men of my Tabernacle said not, O that we had his flesh, we cannot be satisfied. And to his friends, Why do ye persecute me as God, and are not satisfied with my flesh? Saith not the holy Ghost of these truly? They are gredie dogs, which can never have enough?

Psal 50.20.

Psal 69.12.

Psal 139.13.

Gal.5.15.

Job.31.31.

Job 19.22.

Ezay 56.11.

What

Psal. 109. 4.

Psal. 130. 5 6

Gen 40. 14.
15.
Ier 37. 10.

What shall the seruant
of God dō here, but beare
with courage in the pre-
sent, and as he can, shortly
rid himselfe therefrom? fol-
lowing his Lord, who vpon
the like occasion said, *For
my loue they are my aduersa-
ries, but I give my selfe unto
prayer.* And againe, *Woe is
me that I sojourne in Me-
sbeck, that I dwell in the tents
of Kedar: my soule hath long
dwelt with him that hateth
peace.* And where is hope
for to escape, as *Joseph* and
Ieremie shut vp in prison,
bound with fetters pricked
with reproaches of vnrea-
sonable persons, as with
goades, being innocent
themselues, what way they
could, procured their owne
enlarge-

enlargement: so shall he withdraw himself, chusing the desert before the furious bellowing of the iudgment hall and citie of *Cain*, euer vnquiet with tumult, and noise of barking dogs, and yelling wolues, and roaring Lions; and leaue in end, them who by their owne presage, tell before their restlesse torment, vexing now vnceffantly (so far as they are able) them that are quiet in the land, whose common confession that is, and complaint in the words of one, *He shall send from heauen, and save me from the reprobation of him that would swallow me up.* God shall send forth his mercie and bis truthe. *My soule is among Lions,*

*Cypr. forsum
lubus magis
infusum.*

Psa. 35.20.

Psa. 57.3+.

Translations
the specciallne
of the cause.

Psal. 105. 18.

Bions, and I lie even among
them that are set on fire, even
the sonnes of men, whose teeth
are speares and arrowes, and
their tongue a sharpe fword.
The speare was sharpe that
pierced our Sauiours side,
but sharper was that iron
which entred into Josephs
soule; and yet a sharper
fword is this tongue by in-
tentio, separating the soule
from the life thereof. The
life of the body is the soule,
the soule liues by God; the
life of the body is more in-
ward then the bodie, and
the soule is without the life
thereof. So deep he smites,
that strikes at God. Other
wounds, though in the
soule, David might perhaps
haue borne; but that which
takes

takes away the life of his life, is unsupportable. The word of God is quicke and powerful, and sharper then any two-edged sword, piercing even to the dividing asunder of the soule and spirit; but of a created spirit. The words of man, as though he were more mightie then God, would separate from the soule of man the spirit un-created: for this is the particular cause of Davids teares, that it is said vnto him, *Where is thy God?* Fierce is this anger, and this wrath wost cruell, not onely in the kind, but also by occasion. The kind, is robbing God, not by subversion of tithe, but by denying his prouidence to his owne,

Heb.4.10.

Gen.49.7.

Mal.2.

owne, and to himselfe his Godhead. But of the occasion first a little.

3. Observatio.
*Impious to ag-
grauate euill.*

Psal.42.1.

Can.6.1.

For that euill the vngodly now do agrauate, where-with the godly man before was grieved. He had said before, *When shall I come and appeare before God?* They aske him, *Where is thy God?* Not as the daughters of Ierusalem in the Canticle, humbly belieuing that which clearly they did not vnderstand; in desire to learne, thus enquire, *Whither is thy beloved gone? O thou fairest among women, whither is thy beloved turned aside, that we may seeke him with thee?* Nor as God in the beginning, louingly teaching man that, where-

of

of himselfe could not be ignorant , asked , *Adam*, where art thou? But maliciously, because reprochfully; and blasphemously, because vnfaithfully, Where is thy God? As though they had said , Thou hast no God, God will not regard thee. This is the little fire that hath kindled so great a matter , that set on fire the course of nature, being it selfe set on fire of hell. This is that dram, but of deadly poison, that quite defaceth so faire a bodie of religion : an vnruly euill , that so tramples on him that is alreadie throwne downe. In this are *Jobs* pretended friends, and *Davids* professed foes, more fierce then the evening wolves,

P which

Gen.3.9.

Iam.3.5.6.

Iam.3.8.

Job 19.12.
& 31.31.

Abac.1.8.

Zeph. 3.3.

Ezek. 23.27.

Psal. 109.16.

*Nam ut oculo
inflammato etiā
mollissimum
medicamentū
molestiā ex-
hibet: sic etiā
& animo, qui
gravitate ca-
lamitatis ar-
det, quamvis
multam con-
solationem
afferat sermo,
molestia tamen
quodammodo*

which when they haue de-
uoured the flesh, *they gnaw
not the bones till the morrow:*
but these not onely (which
if there were no worse,
would seem extremely im-
pious) *destroy soules to get
dishonest gaine;* but with, or
without the hope of gaine
slay so far as is in them, the
onely hope of the afflicted
soule, *Not remembraing to
shew mercie* (to him that is
already in misery,) *but per-
secute the poore and needie
man, that they may even slay
the broken in heart.* So rea-
ching, or rather outreach-
ing the highest branch of
the arch-traitor his naugh-
tiness, who persecuted e-
uen to death, him whose
life was almost spent, in
calling

calling him and such others vnto life : like the wolfe which did deuoure the sheepe , whose milke had fed him whilst he could nothimselfe seeke his food . The recompence of crueltie is shewed to all in that one , that neither mercie shold be extended to him , nor favor to his fatherles childre ; nor the iniquitie of his father , nor his mothers sinne be blotted out : that blessing shoud be farre from him , and cursing neare : so shall every one haue iudgment without mercie , that hath shewed no mercie ; how much more they that exercise the greatest crueltie on them that are in miserie . One man beareth basred against another , and doth

esse soler si tū
cum in dolore
sumus profec-
ratur . Simon.
mag . ex Ba-
sil . or . 12 .

Theocrit .
Au^gusti d^r
vñ ipse nos
ipse mali de
pior iesas ,
H x^arcis
ad a^gas nro
quon i dū-
paras .

Psal . 109 . 12 .

v . 14 .

v . 17 .

v . 18 .

Iam . 2 . 13 .

Ecclesi . 28 .
3 . 4 . 5 .

doth he seeke pardon from the Lord? He sheweth no mercie to a man which is like himself, and doth he aske forgiuenes of his owne sinnes? If he that is but flesh, nowrisht hatred, who wil intreate for pardon of his sinnes?

Application.

Ier.20.10.

Psa.119.95.

Pro.53.32.

Yet thus will they deale with good men in their aduersitie, that haue forsaken God in their owne prosperitie. The occasion of this insulting ouer them, is that they haue waited for: All my familiars watched for my halting; peraduenture he will be enticed, and we shall preuile against him, and we shall take our resvenge on him. And againe, The wicked haue waited for me to destroy me. This hope deferred, maketh their

their heart sicke , but when
their desire cometh, they de-
sire no other tree of life . The
occasion of exercising their
cruelie long desired, once
obtained,they will sure em-
ploy to the best improuement
of their malice . For
this is the time,think they,
wherein, if ever, they shall
preuaile. When a reed is
bruised, then shall it easilly
be broken. *An euill disease,*
say they , cleaueth fast unto
bim : and now that he lieth,
he shal rise no more. The ten-
der mercies of the wicked are
cruell . They persecute him
whom God hath smitten, and
talke to the grieve of those
whom he hath wounded :
therefore shall he adde ini-
quitie unto their iniquitie;

Psal.41.3.

Pro.12.10.

Psal 69.35.

26.

28.

and not let them come into his righteousness. All such shall be blotted out of the booke of the living, and not be written with the righteous.

Thus far their finne and Gods iustice: our prudence should be next, considering their forwardnesse in ad ding one sorrow to ano- ther; neither to acquaint them with the weaknesses of Gods elect, nor to dis- close the sores of their pu- nishments; to tell neither of them in Gath, nor publish them in the streetes of Aske- lon, lest the daughters of the Philistines reioyce, lest the daughters of the uncircumci- sed triumph. This was the care of a right religious King, to conceale the shamefull

2. Sam. 1.10.

shameful fall of another vn-
religious, or at leastwise for
Jonathans sake, faithfull in
life and death ; to his well
deserving friend in life, and
to his father , though very
vnnaturall, in death . As
much in *Micah* God com-
mands, commending to the
people priuate mourning
for their finnes, *Declare ye*
it not at Gath, *weeps ye not*
at all (namely there, for else
it followes) *in the house of*
Aphrah *roule thy selfe in the*
dust : in the house of *A-*
phrah, that is, in the house
of dust , roule thy selfe in
dust ; in the house of the
dust of thy secret humilia-
tion , rememb'ring thine
owne returnie to dust; roule
thy selfe by frequent medi-
tation

Mica 1.10.

Math.6.

Psal.51.4.

Rom.3.4.

V.19.

Mat 1.19.

tation in the dust of repen-
tance ; according to him
that hath bid , *When thou
prayest, enter into thy closet,
and when thou hast shut thy
doore, pray unto thy Father
which is in secret : against
whom, even whom onely (to
speake properly) thou hast
sinned, and done euill in his
sight : that he alone may be
iustified in his sayings, that
every mouth may be stopped,
and all the world may become
guilty before God, who alone
is the Law-giver, and ther-
fore against him alone, Da-
uid saith, he sinned. This is
the commendation of Jo-
seph, who though deceiued
as a man, supposing that to
be of sinne , which was of
the holy Ghost; yet, as a iust
man,*

man, not willing to make that then vnowne vessell of our Lords flesh, a publike example, was minded to put her away prissily. It was the prudence, in his owne behalfe, of the Patriarch *Iudah* (though his charitie toward his daughter *Tamar* was not equall) to shun the publicke shame of the sinne which not knowne, had not giuen publicke offence; by letting his pledges go, rather then by enquiry to shame himselfe, and send forth into the Church the stinking sauour of his foule offence, when he might smother it within the reach of his owne and one others sense, frō whom it could not be hid. I speake

Gen.38.23.

*Non dico, ut
confitearis
confessus tuo,
ut exprobret;
dicito Deo,
qui curat ea.
Chrysostom
Psal.50.
Rom. 3,*

Iude v.13.

it, the rather for reproofe of them who not content first by secret sin to grieue the Spirit of God, do afterwards, either in deepe hypocrisie (as many are proud of going meanely) by publication of their sinne, vnder pretence of quieting their consciences, and (forsooth) of honoring God in shaming themselues, without warrant or example of God or any of his Saints, *dishonour his name*, in foaming out their owne shame: or else perhaps now in weakenesse of judgement to discerne betweene good and euill, as before for want of strength to resist the euill, minister matter of obloquy to others, gaining no

no comfort to themselues,
(while others enlarge their
shame, themselves lessen
neuer a iote their sin,) Giving
more occasion to the adver-
sary to speake reproachfully,
then yeelding obedience to
him that friendly counse-
leth, *Debate thy cause with
thy neighbour himselfe, and
discover not a secret to ano-
ther, lest he that heareth it
put thee to shame, and thine
infamie turne not away: so in-
curring the censure of a
tale-bearer for revealing se-
crets, and iustly deserving
the judgement of hating
and deceasfull persons, whose
wickednesse shall be shewed
before the whole congrega-
tion.*

But to make vse as we
began,

1.Tim.5.14.

Pro.35.9.10.

Pro.11.13.

Pro.26.26.

1.Cor.5.

Psal.37. 32.

Psal.38. 16.

Ezay 51.5.

beganne, of the vngodly their aggrauating the euill that happens to godly men, let vs learne, as we may not our selues judge *thee* that are without, so neither we expose them that are (for ought we know) within, vnto the censure or reproach of them without: and that so much the rather, because *the wicked watcheth the righteous*, and seeketh to slay him, that we may not seeme to further his wicked deuise, or open their mouth who when our foote slippereth magnifie themselves against vs; who blasphemē, not magnifie the name of God through the infirmities of his children. To which sense Saint *Augustine*

gustine speaketh wisely:
*What haue I to do with man
 that they shoulde heare my
 confessions, as though they
 could heale my diseases? who
 are a curious kind to know the
 life of others, but carelesse to
 amend their owne; why do
 they enquire of me who I am,
 that refuse to heare of thee
 (O God) what they are them-
 selves? or do they know when
 they heare of me by my selfe,
 whether I tell the truth,
 whereas no man knoweth
 what is in man.* David and
 Paul when as the repen-
 tance of their knowne
 sinnes is approued of the
 whole Church of God,
 commend both their fals,
 and risings to future ages,
 because for this cause they
 obtained

*Confessio[n]is
 1.10.5.3.*

1. Cor.3.

sp[iritu]alitie.

1.Tim.1.16.

obtained mercy, that in them first (or chiefly) Iesu Christ might shew forth all long suffering for a patterne to them which should hereafter beleue on him to life everlasting. Knowing that their owne raising was set by God for exhortation and encouragement to all who should happen after them to fall; not to lye still despairing of strenght to rise and stand againe: which Danids words witnesse as plainly, as those of Paul before alledged, saying, *I will teach transgressors thy waies, and sinners shall be converted unto thee.* For Danid by his publication (as Chrysostome comments) becomes to offenders after, as one knowne

Psal. 51.33.

Hom. 1. in
Psal. 50.

knowne to be throughly cured
of a dangerous disease by the
experience of long and con-
stant health, comming to vi-
site another sick of the same
infirmitie without hope of re-
covery; who hath expended
all his substance and used all
possible diligence, but in vaine;
this visiter comming and re-
lating both how extremely he
had bene afflicted with the
same euill, and withall by
what meanes he recovered
both present ease, and perpe-
tnall health: at an instant
cheares the patient with hope,
and soone after perfectly re-
stores him by application of
the medicine: so hath David
that he may do the like, pen-
ned for posterity his owne
exesse, his distresse, and re-
dresse

dresse by the grace of God: So Saint Austin aged, having by a long & laborious life, not onely blameleſſe but euē almost, miraculous, gained both admiration of the Church of God, and also a good report of them that are without, wrote for this same purpose in thirteene bookeſ, both the wanderings of his whole life, as a ſheepe ſtraying from the flocke; and also the moſt watchfull prouidence of the heauenly ſhepheard ouer him, gaudiing him with his eye euē amongſt the pits. of deſtruction; comforting him with the rodde and ſtaffe of his louing chaitiſements and prop of faſh, when his ſoule

1.Tim.3.7.
Confefſionum
libr.

Pſal.119.176

Pſal.33.1.
Pſal.32.8.

Pſal.33.4.

soule fainted in the wildernes of vnrighteousnesse: and finally carrying him on his shoulders to the fold, out of the which the wolfe neuer devoured any; from which none that euer were of it, shall stray from it, without returne. All this while, I reprove not that confession, which vpon inward remorse, seekes of some skilfull soules Phisition, or faithfull Pastor, comfort against present griefe, and counsell against like sicknesse in time to come.

In the occasion of the calumnie we haue seene much cruelty, and the kind is not without impietie; for without impietie, nei-

Transition.

Division.

ther can it be said of the creator, where is he? where is God? nor to the reasonable and religious creature, *Where is thy God?* The latter of these expressed in the text, includes the former, as the whole summe part of it selfe. Wherefore we first enquire what this meanes, *Where is God?* next, the purpose of the other, *Where is thy God?*

*Obseruatio.
Reall A-
theisme.*

Where, the question (as we haue obserued before) of vnbelief is prefixed to both; for he that asketh *where* is either ignorant, or professeth flat deniall. So the vngodly know not or beleeue not God the Father almighty, maker of heaven & earth, they deny the first article

title of the Christian faith, what faith haue they of the test? For this question touching God, is either the voice of faith victoriouly, though laboriouly, fighting and ouereoming the obstacles, which for greater glory of conquest are left in the way to wrestle with; as that of *Elisha*, asking, *Where is the Lord God of Elijah*, hauing smitten the waters with his mantle: And of *Isaiah* strong in faith, when the people as forsaken, almost quite distrust: *Where is he that brought thee up out of the Sea, with the sheepheard of his flocke?* *Where is he that put his holy spirit within him?* Or else it is the murmur of

2.Kin.3.14.

Esay 63.11.

Psal. 79. 10.
Psal. 115. 2.
Joel. 2. 17.
Mica 7. 10.

Ier. 23. v. 23.

Elias in Na-
zianzenum.

1. Sam. 23. 15

Gen. 4. 14.

of vnbeliefe and fury of heathen blasphemie, so often bewraied in the Prophets to be this in summe, *Where is their God? or where is the Lord by God?* meaning, he is not at all, or else not a God, being not able to saue: Wherfore of himselfe it is written: *Am I a God at hand, saith the Lord, and not a God afarre off?* Neare to the iust, farre from the wicked, for God (as is in the Greeke Prouerbe) runnes to his Temple, in so much as none but pure, can be the habitation of God most pure. And Saul confes-
seth, *God is departed from him, and Caine knoweth he shall be hid from the face of God.* The oppressours, that
secke

seeke after the soule of the righteous, they haue not set God before them; which is all one as to denie him in workes, whose voice can be no leſſe effectuall then that of words. The wicked through the pride of his countenance will not seeke after God, God is not in all his thoughts. And Pharaoh speareth plainly, Who is the Lord, that I ſhould obey his voice to let Israel go?

Pſal.54.3.

Tit.2.16.

Pſal.10.4.

Exod.5.2.

Amplificatio

1. Joh.4.8.

The holy Ghost yeelds ſufficient reason of this truth, ſaying, He that loueth not, knowes not God. For how can a man know good, and not loue it, or not loue, knowing it to be good? Certainly, he that knowes hony to be good, (that is, finds the good-

*Ignoti nulla
cupido.*

Psal. 36.1.

goodnesse therof, in agree-
ment with his owne taste)
knowing it, loues it, but as
the saying is, *unknowne unde-
sired*. Now as the Apo-
stle argues his ignorance of
God, by want of loue, so
the Prophet, his contempt
of God, by the exceſſe of
his deeds: *The transgression
of the wicked, saith within
my heart, there is no feare of
God before his eyes*: For his
words passe through mine
eares, & as really his deeds
by mine eyes; his workes
speake within me, that
which his thoughts haue
spoken within himselfe: his
thoughts, that he may sinne
without the feare of God,
haue said to himselfe, there
is no God: but his words
say

say not so to others, because he that hath forsaken the feare of the Almighty, cannot put away the feare of men: yea sure it is, these two feares dwell not together; whither soever the one comes, it casts out the other: therefore the transgression of the wicked, witnesseth that he believeth not God, that he denies him. Before his eyes is the feare of men, therefore he professeth not his iniquitie, lest he should be condemned, or reprooued; before his eyes the feare of God is not, therefore within, where he thinkes no eye seeth, he purposeth, he meditates iniquitie. Christ (saith Saint Hierome) is wisdome,

Tob. 6. 14.

1. John 4.

Aug. in Psal.
35.

Hier. in Tim.

wisedome , righteousness ,
truth , holiness : wisedome is
denied by folly , righteousness
by iniquitie , by falsehood
truth , holiness by dishonestie ,
by cowardise courage ; and as
often (saith he) as we are
vanquished by vices , we deny
God .

*Quoties vi-
tigroincimur ,
Deum nega-
mus .
Vse .*

Rom. 10. v.
8.9.

There be more Atheists
then we are aware of : the
word is not in the heart of
all in whose mouth it is ,
they do not all believe that
do confess the Lord Iesu :
they seeme to speake with
judgment , that say , As An-
tichristianisme decreaseth ,
Atheisme preuailes , that
is Sathanis last stratageme ,
so much more vnresistable
then the former , as it is
more secret , not auowing
it

it selfe as the other, but as
the Camelion is changed
by euery approaching co-
lour, so it fitts it selfe to e-
very occasion, in euery
place, not beleeuing sted-
fastly that God is in any
place. *For which of them*
that beleene God is in every
place, beholding all actions,
tryng the thoughts of all
hearts, will admit into his
mind a wicked thought or act,
or ungodly deed? But then
men fall to the commission of
unrighteousnesse, when they
suppose that either he sees not
or regards not the things that
are done below: The old way
which wicked men haue tro-
den, who were cut downe out
of time, whose foundation was
overflowen with a floud, (as

Basilis-
sium.

Job 22.15.16

Q

fashions

Iob 22.13.14

1.Kings 18.

fashions long since vsed for want of new inuention, are taken vp againe for new) may be obserued now renewed, as in the day when *Noab* entred into the Arke. If any could vnderstand the voyce of mens workes, (even of thosc, that do not quite denye a Godhead) he might with an intellectuall eare, heare their hearts discourse in these or like words, *How doth God know? can he iudge through the darke clouds?* These clouds are a couering to him that be seeth not, and he walketh in the circuit of heaven. Dost any that heare *Elias* mocking the seruice and seruants of *Baal*, beleue that *Baal* is God in his esteeme?

esteem? Why then should they be thought to account *Iehovah* God, whose sport is in deriding the seruice and seruants of Iesus? Reason perswades, that *Sennacherib*, and *Rabsakeh* esteemed not them Gods, whose land, against their wills, they haue wasted: of whom he saith, *Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaims, Hena and Iuah? have they delivered Samaria out of mine hand?* When he obiecteth to the God of Israel both *untruth* of promise, and *unabilitie* to deliuere *Iudah* out of his hand, doth he not denye that he is God? So they that magnifie their owne

2.Kin.18. 34.

2.Kin.19. 19.

1. John 5.7.

James 2.

In Octauie
Pasche ser. 1.

Psal. 50.

might, and insult ouer his people, not fearing his thretes, nor beleeving his promises, do indeed denye him. The Scripture saith, *Who is he that overcometh the world, but he that believeth that Iesus is the Sonne of God?* And yet a great part of the world beleevues it. *Do not evn the diuell beleue and tremble?* But saith Bernard, *Do you thinke he accounts Iesus to be the Sonne of God, who ever is the man, who neither is affrighted at his thretes, nor allured by his promises, neither obeys his precepts, nor resteth in his counsels?* As little reason we haue to beleue, he beleevues in God, that hating to be reformed, casts his words

words behind him. Yea if we search with a little diligence, we shall obserue them among vs, of whom the Scripture plainly speakes, as denying God. For it witnesseth, that they who glutton-like, spend their dayes in wealth, spending it on their lusts, say to God, Depart from vs, for we desire not the knowledge of thywayes: It saith, He that doth catch the poore, drawing him into his net, hath said in his heart, God hath forgotten, he hideth his face, he will never see. When the Priests say of every one that enill is, he is good in the sight of the Lord, & he delighteth in them, it is all one as if he said, Where is the God of

James 4.

Job 21.4.

14

Psal 10.v.9.

& 11.

Mal.2.17.

Q.3

judge-

Mal. 3.8.

Psal. 105.

Psal. 119.135

7. Observatio.
Want of God,
greatest mis-
erie.

Acts 17.37.

Psal. 145.

Eccl. 11.7.
Deut. 4.24.
Ezay 33.
In Nazian.
Orat. 6.

*judgement? When the peo-
ple keepe from his mes-
sengers his tythes and offe-
rings, they not onely refuse
to know him, but also
robbe him. Finally to whom
his judgements are farre a-
bove, out of their sight, his
saluation also is farre from
them.*

For in this wise, God
that is neare to all men, is
farre from wicked men.
God that is not farre from
every one of us, is neare onely
to them that call upon him in
truth, a joy to them that be-
hold his light, but a con-
suming fire to the wicked: The
same fire, as Elias of Candie
speaketh, bath burning heat,
and cheerefull light; so doth
God despise his workes, be-
tweene

weene the good and bad. The absence of God is that which vnawares these mockers testifie to be the extreameſt miserie, and the Saints confesse it, ſo much lamenting euē the vniuft eſteeme thereof. When the Apostle will aggrauate the great diſparity of the Ephesians being before Gentiles, and now Christians, he ſummes vp all their former miserie in this being *without God in the world:* at their reproch thereof Baals Priests ſpare not to cut and launce themſelves. Not onely the Church prayes moſt earnestly againſt the appearance of Gods forſaking, and David grieues that they ſay, *There is no*

Eph.2 12.
1.Kings 18.

Phil. p.s.

Q 4 helpe

Job 12.4.

Gen 4.14.
1.Sam.28.15.

Amplificatio.

Psal. 30.5.

John 17. 3.

Acta 17.25.

belp for him in God, and Job with all his might armes himselfe against that temptation of his friends , saying, I am as one mocked of his neighbour, who calleth upon God, & he answereth him. But euен Cain and Saul, sorrow as admitting no comfort vpon experience thereof, though they had no grace to feare it before it came.

For euен nature her selfe in the worst abhortes to be depriued of her maker : and to be without God is to be without life , in knowledge of whom it doth consist: he is not onely the author of that eternall life proper to his owne seruants, but also of the naturall, *Giving to all, life, and breath,*

breathe, and all things. And they who but beleue there is a spirit, know that to be farre from God, is to be possessed of Sathan. Thus farre euен godlesse men are grieved, much more the godly are moued thereby to mourne, not receiuing comfort. For haue they riches, without God it is but pouerty; haue they friends and kinred in the world, yet in comparison with God, they know no father. He it is that *when father and mother forsake them takes them up*. God alone is he to whom they are betrothed, to whom they are ioyned, not in one flesh, but in one spirit: Therefore vpon any desertion though but in appea-

*Aug. in medi-
dit. quicquid
non est Deus
meus egestas
est.*

Mar. 23. 9.

*Psal. 27. 10.
2. Cor. 11. 2.*

1. Cor. 6. 17.

Ioel 1.8.

Psal. 73. 25.

Psal. 119. 57.

Psal. 62. 7.

Psal. 77.

appearance , they lament like a virgine girded with sackcloth for the husband of her youth: whom (say they) haue we in heauen but thee a- lone ? and there is none upon earth , that we desire besides thee. And againe, *Thou art my portion , ô Lord:* and a- gaine , *In God is my salua- tion and my glory, the rocke of my strength, and my refuge is in God :* Which alſt if in God you take from them, what haue you left wherein they may be cōforted ? For when in the day of his trou- ble he sought the Lord , and found him not , His ſoule refused to be comforted : and no wonder if he do ſo whē as he cannot find his hea- uenly Father , whereas Ra- hel ,

Ier. 31.

het in the Prophet likewise so refused, because her children whom she sought, were not to be found on earth, though they had changed it with heauen. In the earth there is no losse besides this which may not in some sort be repaired; Is the house burned? Money and mens labour will build another. Hath the extortioneer pilled, or the robber spoyled thy substance? By labor and leisure thou shalt recover thy selfe againe. Is thy wife dead? Another may be had: Or thy chil- dren? thou mayst beget, or else adopt others in their stead. Sicknesse may be driuen from the body by helpe of physicke, sadness from

from the spirit by some conuenient delight: if God alone be gone, none can bring him againe, nor supply his roome.

Application.

1. Cor. 12. 2.
1. Thes. 4. 5.

Psal. 147. 20.

2. Joh. v. 9.

By this we may consider in compassion ouer others, that know not theinselues, what their condition is, who still remaine such as we sometimes were, carried away unto dumbe idoli even as we were led, as the Gentils that know not God: I meane not onely them that haue no knowledge of Gods iudgements, but also and especially them, y knowing them haue turned them into hemlocke more then the nations that are without the Church: of whom the Apostle saith, *Whosoever trans-*

transgresseth and abideth not
in the doctrine of Christ, hath
not God. To whom God in
the Prophet, *Thine owne*
wickednesse shall correct thee,
and thy backslidings shall re-
proue thee; know therefore
and see, that it is an euill
thing and bitter that thou
haſt forsaken the Lord thy
God, and that my feare is not
in thee, saith the Lord God of
boasts. Euill it is in the pre-
ſent: how intollerable, and
vnremediably euill, will the
end proue? That which is
ſo bitter in the bud, increa-
ſing to bitterness, how bitter
will the ripe fruite
proue? Hereby may be
geſſed, though not plainly
underſtood, how painfull
is that punishment of the
damned,

Ier. 2.19.

Iob 39.5.

Psal.77.7.

S. Chrysost.
in epist.

damned, which they call
the paine of losse? so grie-
uous to the Saints in the
present is the overshadow-
ing of Gods countenance,
that notwithstanding their
fledfast hope of seeing him
againe, they are disquieted,
as though he were quite
departed: *when the Almigh-
tie (faith Iob) was yet with
me; and David, Will the Lord
cast off for ever, and will he be
favourable no more?* What
sorrow to see the king in
royall maiesie, accompa-
nied with all his Princes, &
seruants, and loyall sub-
iects, riding in chariots of
triumph, because all their
aduersaries are once so
vanquished, as they shall
neuer arise againe, but
him-

himselfe to be debarred
of beholding , much more
of partaking of that honour,
of all his Saints? to see the
Lord Iesus with the thou-
sands of his Saints, as light
cloudes, carried vp aboue
the starry skie, with Ange-
licke trūpets, royall voice;
meane while himselfe is
perpetually confined be-
low, never againe to see
that *King of glory*, nor haue
accesse to any of his
companye: so that it may
well be questioned, whe-
ther be more lamentable
Depart from me ye cursed, or
that which followeth, *into*
everlasting fire. The Poëts
make *Tantalus* his ex-
treme torment to be in
this, that standing in wa-
ter

Psa.149.

Psal.24.

Mat.25.

Luke 22. 28.
29. 30.

Luke 13. 29.

Isay 33. 17.

ter to the chinne , still li-
uing , he can neuer drinke
of it , to quench his
thirst : wherefore their
worne of griefe gnawes
as painfully as their fire
burnes , who must euer re-
member , how they that fol-
lowed Christ in his temptati-
ons , sit in the kingdom appoin-
ted unto them , eating & drin-
king (spiritually , celestially ,
vnspeakably , without fil-
ling , without lothing) at his
table , in his kingdome , sitting
on thrones , judging the tribes :
yea all those that come fro the
East , and West , and South , &
North , sitting with Abra-
ham , and Isaac , and Jacob
in the kingdome of God ; but
themselves shut out , not ad-
mitted to see the King in his
beautie .

beautie. There must needs be weeping without comfort, and gnashing of teeth without ead. *Dives* may know, but not taste of *Lazarus* his felicitie. Would God therefore they could seeke him in time, and find him, as it is said; *Seeke the Lord, while he may be found,* and that after the due order, that so they might not suffer breaches in stead of a blessing. For if *David* failed of finding, for failing in a ceremony when he sought with an honest heart; what hope that they shall finde him, who either seeke not at all, or altogether vnregularly? *Moses* finds him, in the *desert*, in the burning bush, amongst thornes: his reputed

Luke 16.

Isay 55.6.

1.Chron.15.
17.

Exod.3.v.1.

Luke 2. 48.

Luke 7.
Math.27.

Cant.3.1.2.4.

reputed father and mother, in the flesh sought him sorrowing, Marie Magdalene, and Peter weeping, the happy sheepe suffering on the crosse. Oh that they did not deceiue themselves, supposing to find him, where, or as the Church could not, in the bed, amongst roses of pleasures, or in the streetes of concourse, and busie imployments of this life, but passing from thence a little, that is, leaving these things as but a little viewed in the way, (for the vanitie under the Sunne may be soone left behind vs) hasten to those hid, and large, and magnificent, things eternall!

As for the children of
God,

God, what griefe they haue
in their Fathers absence,
may be gathered by that
they feele vpon their par-
ting from one another.
The heathen tooke notice
and aduantage thereof, that
were wont in times of per-
secution to add affliction to
their bonds, by relegating
and confining them to Iles
and mines, where they
could not haue accessse one
to another. And their owne
and the Churches affaires,
causing them to part, thogh
willingly, yet hath at times
much troubled them, as
Saint Chrysostome shewes
in his owne case, and Basils
of Selencia; and the pen-
man of the booke called
Samuels, in the persons and
partings

As the Mar-
tyrologies, and
especially S.
Cyprianus E-
pistles shew.

and the in-
scriptions.

1 Sam. 10. 41

Act 20.37.38

Gen.24.25.

Judg.19.4.

Ruth 1.10.

partings of *David* and *Io-nathan*; and Saint *Luke* in *Pauls* departing from *Miletum*, where both the inhab-
bitants of that place, and
Elders of Ephesus, *They all
wept sore, and fell upon Pauls
necke, and kissed him, sorrow-
ing most of all for the words
which he spake, that they
should see his face no more.*
Neither is it to be wonde-
red, whereas louers in the
flesh are so hardly funderd.
With much ado *Rebekahs*
kindred send her away,
though to her husband:
with more the Leuite is
dismissed of his concubines
father; and *Naomi* of her
daughter in law. But the
spirituall bond, where ever
it is, bindes no slacker then
the

the withes of flesh and bloud, which often are burnt or cut asunder. The bond is loue, which the more fervent it is, it is the more impatient of absence. *Mariæ Magdalæn*, of whom it is written, *She loued much*, shewes her loue, by seeking first our Lord (that seemed to be lost in death) and continued longest of all the Disciples in seeking: therefore she is vouchsafed the first sight of the *revived Phenix*; whom also, when she findes him, she holds fastest by his feete, being vouchsafed to kisse them, that had late trod upon the *Lion and Adder*, and trampled on the *Dragon*. Peter, of whom his maister knew that

Col.3.12.

Luk.7.47.

Lactantius
poemate de
resurr.
*Quem di-
ligebat di-
missore enim
volet, &
timebas anit-
tere.*

Psal.91.13.

Ioh.21.17.

Act. 1.12.

Ruth. 1.

Mat. 8.19.20.

that he loued him , would be with him in life and death ; and the rest of that Colledge, vpon mount Olivet , follow him in the clouds with hearts & eyes, when they cannot in body, vntill they are demanded, (I will not say , checked, for satisfying so much the outward sense in point of religion) *Ye men of Galilee, why stand ye gazing up into heauen?* By this also may we proue our owne loue to God. For *Orpah*, though she stried a while, yet at length is perswaded to leau *Naomis*: as the Scribe desired to follow *Iesus*; but hearing, *The Sonne of man hath no where to lay his head*, returns as he came , if not worse:

worse : but Ruth shewed true loue, not hearkning to her that seemed to desire her absence. Those that so hardly leauue the seruants companie, desire much more the maisters : and those whose hearts are filled with sorrow for subtraction of his bodily presence, more painfully brooke appearance of losing his favour. Hence those complaints, *I am cut off from before thine eyes ; and that, Why hidest thou thy face from me ?* From this motiue is so often seeking of his face : *My heart said unto thee, Thy face, Lord, will I seek. Make thy face to shine upon thy servant. Cast me not away from thy presence. Draw nigh*

Ioh.16.

Psal.31.22.

Psal.39.15.

So Psal.44.24

Psal.77.8.c.

Psal.27.8.

Psal.31.16.

Psal.51.11.

Psal. 69. 18.

Psal. 119. 135

Ier. 13. 7.

Psal. 105. 4.

8. Observatio.
Practice a-
gainst religio

Cant. 4.

*nigh unto my soule. Make thy
face to shine upon thy servant:*
and many such, which im-
ply the vehemencie of af-
fectio, in desire of the con-
iunction: which mind, if it
be in vs, let vs shunne the
things that might cause
him to leave his house our
heart, and by honest life
and vpright conuersation,
*Seeke we the Lord, and his
strength, seeke we his face
evermore.*

Let vs seeke him, and
when we haue him, hold
him fast, as the Church
sayes, *I would not let him go.*
For not onely himselfe wil-
lingly leaues those that
forsake him, or hold him
loosely; and delights in
them who wrestle in hol-
ding

ding him : but also this, all the troupes of vngodlinesse aime at, to cast downe the castle of confidence we haue in God. This is the meaning of their saying to our soule, *Flie as a bird to your mountaine:* and of that in the Psalme, *They onely consult to cast him down from his excellencie.* For who besides the Lord is the excellencie of Jacob ? There are but two kindes of temptation that he can use; either to presumption, that God may forsake vs; or else to despair, whereby we forsake him. By either we are alike deprived of God. This is the thing he doth hereby; this is the wall he undermines with this engine,

Psal. 13. 1.

Psal. 62. 4.

R Where

Prov.6.16.

Mat.4.8 9.

Job 1.12.

Job 2.5.

Where is thy God? Not where thine honours, thy health, thy wealth, but thy God, in whom is all, who therefore being lost, nothing remaines. Thus he *huntes for the precious life*. This is the last of his temptations, because the end of all, *Worship* is, which is, leave God, and cleane to me. A skilfull seneit is he who strikes at the legs, and armes, and feete, and sides, that the more we are exercised in defending any of them, he may the easier and deeper wound our *head Christ and God*. He strikes at *Jobs flockes, and heards, and house, and children*; but you heare him tell *God*, from whom he can not

not conceale it, all is, that
Iob may curse God, and so be
forsaken.

Therefore, being *not ignorant of his wiles*, let vs be sober and watch against our aduersarie, that goeth about espying where he may get aduantage. We ought to imitate here the serpents wisedome, who when he cannot get away, first of all secures his head as he can : and we should fence that best, which he assaultsmost, the *hope of God*: though the rest, that is, riches, and eſteeme, and the like, be wounded or maimed, that life may remaine in the heart, and spirit in the head. Our Sauiours answers to his ſeverall temptations,

Vſe.
2.Cor.2.11.
2.Pet.5.8.

R 2 mini-

ministers to vs a singular instruction concerning all the sorts of his sleights, (for in those three, are the kinds of all) for in what euer words, with what euer colours, to what euer pretence the enemie propounds them, our defender referres them to the iniurie of God : *Man shall live by every word that cometh out of the mouth of God. Then shall not tempt the Lord thy God. Thou shalt worship the Lord thy God.* This obseruation is most worthy of our imitation, in all the enemies assaults.

Now for answer to the question of these inquisitors, if they will learne, or that others may that will;

we

Math. 4.

9. Observatio.
Where God is

we are first to tell them their questions about God, which they make to vs, are shapen by the patterne of the first that the old serpent made; needlesse questions, that they may turne vs to nothing, as they did our mother: but it is good for vs for answer, to take heed vnto the word which she neglected. Wherefore, out of it, as *Paul* vnto the superstitious Theffalonians, *The God, not whom ye ignorantly worship, but of whom vnfaithfully ye aske, him declare we unto you, not what he is, which none can do, but where he is;* which you demand (though we could more easily, if you had asked, where are all o-

Gen.3.

A.9.17.33.

70 25 312.

R 3 ther

Psal 11.4.

1. Cor. 3.17.

Esa.6.3.
Psal.97.6.

Psal 11.4.

Ier.3.24.

Sybil.oracul.
præmio ex
Theophilo.
Οὐπαροῦντες
μάνιαν τὸν
υπόπτην.

ther things? haue answere-
red, they are in God) that
word which is our wise-
dome, answers, *The Lord
is in his holy Temple; euen in
that whereof the Apostle
speaketh The temple of God
is holy, which ye are.* There-
fore as this temple is every
where, *The earth is filled
with his glorie;* so that *All
the people see his glorie.* And,
*The Lords throne is in hea-
uen:* for, *The heavens of hea-
vens are the Lords.* And
briefly, if you will beleue
himselfe, *He filleth heaven
and earth.* Or if you beleue
not the testimonie of God
concerning himself, though
it be greater then mans, yet
receiue it from men, and of
men like vnto your selues:

Pytha-

Pythagoras will answer,
*The one God is whole in the
whole circle, Orpheus your
ancientest divine will giue
his verdict, that *Ioue* is first,
and *Ioue* is last (he meant
Iehouah, or Iah) before and
after the ages of the world,
Ioue the highest point, and in
the lowest plant, he is for ever
one, and yet in every place.*

And *Marco Prince* of the
Latine Poets, saying, that
*God his walke is through sea
and land, and highest hea-
vens, from whom the beasts,
and birds, the creeping things
and man the Lord of all, take
life and motion, breath and
being.* Or briefly, as the
emblame reports which
naturall men haue giuen,
God is an eye upon a staffe,

*Apud Cyril-
lum Alexan-
drinum.
Jupiter est
summus ver-
tex, atque in-
fima planta,
&c.*

*Georgic. 4.
Deum ire per
omnes, & ter-
ras, traxusq;
maris, caelum-
q; profundum
&c.*

*Cyril, contra
Iulian. l. 9.*

Psal. 33.13. 14.

Esa. 66.1.

1 King. 8.17.

1. Sam. 9.2.

a staffe vpholding all things, an eye beholding a staffe in the clementarie region, an eye in the ce-
lestiall; for God loketh downe from heauen, beholding all the sonnes of men, from the place of his habitation, be-
looketh upon all the inhabi-
tants of the earth. The hea-
uen is his throne, and the earth is his footstoole. There-
fore an eye vpon a staffe,
because his glory is most
seene aboue, as his helpe
is most required here in
things subiect to conti-
nuall change: for else be-
hold, the heauen, and heauen
of heauens cannot containe
him. He is higher then the
heauens, as the King whom
he set ouer his people, From
his

bis shoulders and upward: So that the upper surface of those spheres is the lowest base of his palace, and yet he searcheth deeper then the lowest earth: wherefore in vaine you thinke you can by searching finde out God: can you finde out the Almighty to perfection? If he be as high as heauen, what can you do? if deeper then hell, what can you know? If his measure be longer then the earth, and broader then the sea, to whom then will you liken God, or what likenesse will you compare unto him? Where is the house that you build unto him? what is the place which you assigne him for his bound? Hath he not measured the waters in the hollow

Job 11.7.8.9.

Ezay 40.18.

Ezay 66.1.

Ezay 40.32.

V.22.

Psal.113.6.

2.Cor.6.16.

Reu.1.13.

2.Cor.3.4.25.

*Ber. de tripli
cōbārētūa.*

bollow of his hand? and mea-
ted out the heauen with a
spanne? It is he that sitteth
upon the circle of the earth,
and the inhabitants thereof
are as grasshoppers. And yet
though he be so high, he
humbleth himselfe so behold
the things that are in heauen,
and in the earth: he dwelleth
in his Church, and walketh
amongst the golden candle-
sticks. Yea not onely so, but
in euery of his Saints it is
said, *God is in you of a truth.*
Yea, what speake we of his
Saints? from none of you
he is absent, and yet with
none of you he is present:
he is absent by his grace,
but is present by his po-
wer, who is euery where,
and yet no where, being
both

both comprehensible, and scarce comprehensible, and altogether uncomprehensible. Comprehensible, because this notion of God is most certaine, that nothing can be spoken equall to him: incomprehensible by the same reason, because (as faith Nazianzeno:) This onely can be comprehended of God, that he is infinite, scarce comprehensible: in his effects or workes, comprehensible in respect of the creatures apprehension: incomprehensible, in his vncreated nature: scarce comprehensible, in respect of the things he hath created. The infinitesse of Gods greatnessse is this, that we conceiue him within all things but not inclosed, without all

Nicenes in
Nazianz.

Arnob. L. 3.
aduersus ba-
resis.

Orat. 42 in
Pascha.

Isidor. His-
pal de summo
bono.

*Greg. Mor. 2.
Deus manet
intra omnia
sursum re-
gens, deorsum
cōtinens, ex-
tra circum-
dans, interius
penetrans.*

*S. Aug. Con-
fess. L. 7. c. 5.*

all things , but not excluded, and therefore within, that he may maintaine all , therefore without, that he may containe them all . In that therefore he is without , it is evident he is the Creator: by that , that he is within, appeares that he governes all . For conclusion let vs adde the argutest and accuratest (I thinke it may be said without offence) of men after the Apostles , in contemplation and disputation together, his meditation and embleme giving great light vnto this subiect, I placed before me (faith he to God) the whole created frame, and made (in imagination) one great masse distinguished into certain kinds, yet finit, but the e o Lord

(I)

(I conceiued) at every part compassing & passing through it, but every way infinite, as a sea diffused, stronge all, and infinite space, baning within it a spronge exceeding great, yet finite, full every where, and yet compassed every where of that sea: So thought I by finite creature was full of thee, her infinite Creator and I said, Behold God, and see the things which God hath created: marke how he compasseth and fits them all. So the knowledge of God also which may be had of the creature, is rightly resembled in that pit in the edge of the sea, shewed (as they report it) to Thomas of Aquine, which emptie it, and carry away the water, as often

No God that is seen.

Rom. 11. 33.

Pro. 3. 37.

Pro. 14. 13. 14

Pro. 35. 16.

*Vide Bedam
in Proverbiis.
num cap. 25.*

often as they will, it is filled with other: search & know of God as much as you can, as many new questions will offer themselves to enquirie: So that we may say as well of that knowledge of God whereby we know him, as of that whereby he knoweth vs: *O the depth of the riches, both of the wisdom, and knowledge of God: And it is not good to eat much honey, euen of the knowledge of his wisedome, which is so to the soule as honey to the taste, which though we find it, we muste eat of it, but that which is sufficient for vs, lest we be filled therewith, and vomite it: for the knowledge which in measure is delightfull, and profitable, being*

being too much enquired after prooues not onely vnpromis-
tional, but also vnsa-
frie, and vnsafe.

But it may be this question
is made not indifferently, not
vniuersally of God, but of
Danials God, *Where is thy*
God? For there are as S. Paul
writes gods many, and Lords
many, though *to vs there is*
but one God and one Lord. Of
those indeed it may be as-
ked, and shewed where
they are, in this are the *true*
God, and idols differenced.

For aske the heathen for
his god, and he points to a
stocke or a stome; if you re-
proue his confidence there-
in, he shewes you the Sunne
or Moone, or some other,
or all the hoste of heauen,
or

10. Obserua-
tion.

1. Cor. 9.3.6.

1. Joh. 5.

S. Augustine
in Psal. 41.

*Maximus Ma-
dourensis, in-
ter Epistolas
Augustinianas 43
Ita sit, ut dum
eiusm quesi-
quedam mem-
bra carpium,
varij suppli-
cationsbus pro-
sequimur, scilicet
colere profecto
videamus.*

Ezay. 37.2.

or yet if you vrge, God is a spirit, and ouer all, then he faith, in those are the parts of the highest and common God.

Rome also representing God in the likenesse of an aged man, and professing Christ's corporeall presence in her Masse, and assigning or allowing palpable Patrons to each place, and towne, and house, & doore, and closet, and couch, so setting vp her remembrance behind (or ouer) the doores or postes, as when Ierusalem the faithfull Citie became an harlot, comes nothing behind them in a visible demonstration of the Godhead. But if she say, she doth not knowledge them for

for Gods, but as Patrones deputed by the great and onely God, and her owne intercessors to him againe: then doth Antichristian Rome, but iustifie Rome professed heathen. The daughters voice is so like the mothers, that he who heares the one, by *Synmacbus*, and the Grammarien *Maximus*, and *Longinianus*, and the other by the common plea of Papists now a dayes, shall hardly discerne the one from the other. For saith the one of them writing to Saint *Augustine*, *Who is so mad, or besides himselfe, as to denies, it is most certaine, that there is one and highest God, without beginning, without posteritie, as the great*

Synmacbus
ep. 54. l. 10.
Varios custo-
des urbibus
usens divina
distribuit, ut
anima nasce-
tibus, ita popu-
lis farales ge-
mij dissiduntur.
Et paulo post,
de Deo.
qui est quic-
quid omnes
colum unum
putari.

Maximus ad
August. ep. 43
Et Longinia-
nus ad eundem.

great and magnificent Father of nature? His powers diffused through the frame of the world, we call upon by divers words, because we are all ignorant of his proper name, &c. And for farewell, in the end of his letter, *The gods keepe you, by whom a thousand wayes, in an agreeing discord, we all that are mortal on earth worship and adore the common father of them and of all mortall men.* I forbear to wearie the reader with more allegations, not purposing here for to dispute.

There is yet a third sort, which being demanded, *Where is thy God?* can outwardly & visibly point at him, namely, they who ever

euer worship these brittle
and outward, called *goods*,
whether the couetous *ido-
later*, or the ambitious *sac-
rificer*, or the adorer of
Thais, and such other faces;
or he that doth homage to
his belly. Now to leauue the
first of these three, with
whom we haue nothing to
do, (the heathen I meane)
the second and the third
shewe too plainly a paricie
of their causes with the
first, shielding themselues
vnder the safeguard of the
same arguments. For what
other warrat brings Rome
present; for her adoring of
God in visible obiects, thē
the patron of paganisme
for her mother? Shall I re-
late his words, that it may
be

Col.3.

Phil.3.

Sym. ubi su-
pra. Jam si
longa abus.
authoritatem
religionibus
faciat, seruan-
da est tot se-
culis fides, &
sequendi sunt
nobis patres,
qui feliciter
sequuti sunt
sunt.

be cleare I vse no fraud? Now (saith he) if long time
make religions of authoritie,
we shoulde be true to so many
ages, and to follow our parens,
who did happily follow theirs.
Neither my present purpose
nor taske, is to answer the
ancient or moderne Romes
objection, (for which I re-
mit the reader to Saint Ambrose and Prudentius, who
purposely and pithily haue
done it) but to shew how
the worshippers of mate-
riall and visible gods stil do
symbolize (that they may
also haue the argument of
such vnitie as they boast,
that is, agreement in vnu-
truth.) For not only the superstitious in doctrine, but
also the prophane of con-
uer-

uersation, haue laid hold
on their predecessors arms.
That which he said of vi-
ctorie, they say of wealth
and honour, and pleasure,
and power, and all such
sensible, but senslesse gods.

*All men honour this power
with their vomes: let none de-
nie, she deserves to be worshipped,
whom he professeth to be
worthy the seeking for. And
after, We must ioyne profit,
which most procures the gods
credit with men. For whereas
all reason is bid, whence shall
the knowledge of those that
should be worshipped be better
had, then from the memorie
and instructions of prosperous
affaires? Finally, after other
couetous, and ambitious
talke, thus Rome vaunts,*

This

*Cunctis paten-
tia ista votum
est, nemus co-
lendam reges,
qua proficiat
oprandam.*

Ier. 44.15.
&c.

This Service of God, made
the world subiect to my host,
these rites drove Hannibal
from the walls, and the Sonors
from the Capitoll. And on
the other side, Publicke fa-
mine and skinne haruest are
imputed to the leauing of
that religion which seemed
to cause all plentie. Euen so
they speake of old, and still
do, that sacrifice to the queen
of heauen, saying, that whē
they sacrifice vnto her, they
haue plentie of victuals; but
when they leau off to
burne incense to their owne
yarne, that then they want
all things. So to this day
they speake of Poperie, and
the reparation of true reli-
gion, that impietie may ap-
peare in all ages like unto
it.

it selfe. So euery of these, if you aske them, *Where is thy God?* points with his finger at some thing which he worships, because he worships *the creature in stead of the Creator*. But the Creator cannot be seene, & therfore neither shewed to these eyes. Therefore it is said to Israel, *Ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire.* And to vs, *No man hath seene God at any time,* the onely begotten Son, which is in the bosome of the Father, he hath declared him. For, *All things what so ever he hath heard of the Father, he hath shewed vs.* All things which were lawfull to be visted vnto

Rom.1.

Deut.4.15.

Iohn.1.18.

Ioh.15.

2.Cor.12.

John 14.8.

1. Tim. 6.16.

2. Chron. 5.1.

Nazian. in arm.

vinto vs, which were expedient for vs. Onely in the Sonne for ever the Father may be scene. Philip hauing scene the Sonne, requestes, not wisely, *Show vs the Father*, as though that would suffice him, which was and is vnpossible for him. For no man hath scene God, we can see, he dwelleth in light which no man can approach unto. And Solomon saith, He dwelleth in the thicke darknesse. So that If a man can passe through the darknesse, he shall be blinded by the obstacle and splendent veile of the great light, and it is not easie to pierce (as Nazianerus speakes) through a double battlement: for God that filleth all, and dwelleth ouer all,

though

though he lighten the mind,
yet shewes before the beames
thereof, and still leaning it, as
it is able in sight to follow him,
drawes it by degrees to higher
things: Yet interposeth be-
tween it & his incóprehen-
sible essence, as many veiles
as were over the Taberna-
cle. Therefore Moses him-
selfe, though knowne to
God by name, much desir-
ing to know the way of
his maker, receiuies this an-
swer, Thou canst not see my
face, for, There shall no man
see me and live. For y^e Iacob is
said to haue seene God at
Peniel, face to face, and his
life was preserved, is not spoken
properly, but because of the Godhead
dwelling bodily in Christ.

S Moses

Exod. 33.13.

v.10.

Cyril. Glaz-
phryne. L.
de Iacob.

Exo. 33.22.
23.

1.Cor. 10.

Cant. 3.14.

Exod. 25.17.

Rom 3.25.
1.Ioh. 2.2.
Exod. 25.19.
20.

Ezay. 6.

Moses therefore can see but Gods back-parts, that is, his workes, and that too, being put by the grace of the same God, whose glory passeth by him, in a clift of the rocke, whereon we are built (*that rocke is Christ*) in the clifts of which rocke alone, the Church herselfe is lowly. Christ alone is that propitiatory or mercie seate, whereby we approach to God, figurally made by the hand of Moses, and spiritually interpreted by the Apostles Paul and Iohn: yet it was couered with Cherubins of gold, and the Seraphins themselves with two wings, couer their eyes from beholding God, and withdraw-

ther two their feete, from being beheld of men. So the things of God themselves are insuifible ; how much more God himselfe, that is vnbounded by any kind of limit of place, of time, of forme, of colour, of quantity, of figure, of fashion, of distance, or any other? Without body, and super-substantiall is that Nature which commandeth all things. Let neither therefore the minde go out of the body, to leavne ought of God, for that which is conueied beyond and above all, not onely bodily but also spirituall substance, can neither be circumfribed by place, nor subject to the shapes of formed

S 2 things,

Cyril. De re
ternatuali.

Rom. I.

Nyffian. hom.
5, in Cantica.

Godefeli.
Psal. 66.12.
Amen. 1.1.
T. 1.1.
or, 1.1.
conuenient.
Zec. 9.10.
6v.

J. 1.20

Psal. 77. 19. v.

A. m. 11.

Gen. 30. 8.

things, whose way is in
the sea, and his pather is
the great waters, and his
footsteps are not knowne.
The more presumptuous
are they that dare enquire
for the sight of his person,
Who alone abhimselfe be-
holdeth all things; but is
not seene of any mortall flesh
for what flesh can see the hea-
uenly, true, and uncorruptible
apt being able to stand against,
and gaze in the beames of
the materiall Sunne; as the
heathen Sybil spake, be-
fore Paul was taught the
same from heaven.

This note we for our in-
struction and comfort, in
the wrastlings of God where-
as we are wrastle with those
our sisters y exeed in multi-
tude,

tude, namely Romanists &c
the congregations of car-
nall men. Let vs walk, as the
true Church of God by
faith, *and not by sight, believ-
ing on him, the voice of
whose words we have heard,*
but haue seene no simili-
tude. We haue heard the
voice of his word, not the
immediate voice, whereof
the creature is not capable.
For if the sound of the hea-
vens motion be therefore
not perceived of man, be-
cause his sense is not suffi-
cient to receive it (as men
of nature write) then much
lesse shall any creature
heare the Creators voice.
So the word himselfe testi-
fies, *ye haue neither heard his
voice at any time, nor seene*

S 3 his

2.Cor. 5.7.5.

Deut. 4. 12.

3. John 3.

John 3.1.

John 5. 37.

John 6.46.

Psal. 36.

Mat. 5. 8.

1.Joh.3.2.

Rom. 8.25.

this shape: neither hath any man seen the Father save he which is of God; he hath seen the Father, in whose light also we shall see the light, the Father in the Sonne, in that manner which is meete. Blessed are the pure in heart, for they shall see God: in that they shall see him, in whom they are pure, being conformed to him, that is the perfecter of their purenesse: For now we are the names of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is: as he is immortall, immutable, eternall: partaking of that which now we hope

hope for, not seeing it, but
with patience waiting for it.
Waiting for to see it, and
enjoy it, but in such maner
as it may be scene, and had:
spirituall, celestiall, super-
naturall.

Meane while it may be
said, these doubt not of
God, where he is, but denie
Danid any refuge in God,
therefore they say, where is
thy God? And himselfe con-
fesseth: Many there be
which say of my soule, there is
no helpe for him in God.
Their conceit seemes to be,
that God for his wicked-
nesse, though he trusted in
him, had forsaken him, as
his owne speech to Sam
implies: If the Lord hath
stirred thee vp against me, let

11. Observa-
tion
Saints iudged
forsaken of
God.

Psal. 3. v 2.

1. Sam. 38. 19

Psal. 71. 13.

2. Sam. 16. 8.

Act. 28. 3. 4.

v. 1.

John 8. 43.

Mat. 27. 42.

Isay 53. 4.

him accept an offering: and theirs of him, saying, God hath forsaken him, persecute and take him, for there is none to deliver him. So it is no new thing, that the Saints be accompted of the vngodly, as they themselves truly are, without God: especially if any trouble take them. Such was Shimeis his judgment of him, flying from Absalom, and the Barbarians of Paul when the viper fastened on his hand.

No wonder if the same happen to vs, which befell these: yea often to our Lord Iesus. Children of themselves let gold fall and lye; but if any offer to take it from them, they hold

hold it the faster: so God suffereth wickednesse, to snatch at himselfe in our handes, (that we may hold him the faster,) but neuer to catch him away.

Onely as those that heare how others lands, are wrongfully wrong from them, labour to know their owne title the better: so let vs know our right in God, that we may haue wherewith to answer him that reproacheth vs, trusting in his word. The Canaanites beyond Iordan, armed themselues, hearing how it fared with Og and Sibon: the children of this generation their wisdome is thus farre imitabile.

Neither receive we the reports

Application.

Psal. 119. 42.

Prov. 17.4.

Philo de Mi-
grat. Abrab.12. Observa-
tion.
Ungodlinesse
iustifietb the
godly.

reports of such against any, specially them that feare God. I know not any whō a harlot will sooner brand with her owne name, then the chasteſt matron. Beware of that, *A wicked doer giueth bread to false lips, and a lier giueth ear to a naughty tongue.* No ſpeech of men how many ſo euer ſay they it is well, ſay they it is ill, make the body ſicker, or better, much leſſe the ſoule higher, or lower in Gods fauour.

To conclude, moſt worthy hero is for obſervation, moſt uſefull for cōſolation: *David ſees, intending to diſcourſe him, condenme themſelves, and acknowledge his right in God, for*

in

in that they say, *Thy God, it is, not ours, but thine,* as *Darius to Daniel, Thy God whom thou seruest continually.* So the Scripture notes the rulers reviled him that had recovered his sight of body and mind together: *Thou art his disciple.* Thus wickednesse is condemned of her selfe. *Out of his owne mouth the vnproufitable servant is judged.* Scribes and Pharisees are witnessess to themselves that they are the children of them which killed the Prophets. And as for vs, *Their rocke is not as our rocke, even our enemies themselves being Judges.* Indeed they lie not, the Lord is not the God of all, but theirs properly, who by sincere loue are soyned

Dan.6.36.

Ioh.9.28.

Mat.25.

Mat.23.31.

Deut.32.31.

S. Basil in
Isaium.

Exod. 3.16.

Psal. 63. 1.

Gen. 49.24

Ioh. 3.18.

Application.

ioyned to him, for he will be called the God of Abraham, of Isaac, of Iacob, and of their seed for euer. Therefore also they feare not to engrosse this title to themselves : O God thou art my God. Iacob said to Joseph, The armes of his bands were made strong by the hands of the mightie God of Iacob. And Thomas believuing the resurrection which he had mistrusted, said with all affection, My Lord and my God.

Wherefore meekly we may aske, and justly, what you haue to do with the God whom you so deny, as that ye acknowledge him to be ours. May we not say to you as Zorobabel with the Fathers of Israel, to those

those that said they sought
and sacrificed to the God of
Israel? You have nothing to do
with us, to build an house un-
to our God. Or if you boast
of a common and outward
calling, shewing no fruits
of election, then heare God,
to her that was nothing be-
hind you: *What hath my be-
loved to do in mine house, see-
ing she hath wrought leud-
nesse with many?*

Ezra 4.3.

Heare ye heauens, and
witnesse thou earth! Come
all Christians truly religi-
ous, dearely beloued in
God our portion, let vs
take possession of that
which is freely left vs: they
have chosen the world,
God is ours: aske we him
no more, *Art thou for us, or*

Ier. 11.15.

Ios. 5.13.

T for

Mat. 26.64.

Gen. 30.15.
16.

Esay 63.19.

Heb. 13.v.12
13 14.

for our aduersaries? They haue bequeathed him, answere we their demand: *Where is thy God, with our Sauiour, Thou hast said. As Leah hauing bought her husbands companie with her sonnes mandrakes, wens out to meete him, saying, Thou must come in unto me, for surely I haue hired thee: so go we forth, and meete, lay hold, and keepe our God, our husband left to vs, as we from the wombe are cast on him. We are thine (O Lord) thou never bareſt rule over them: they were not called by thy name. To thee dear Iesus, who to sanctifie vs thy people with thine owne blood, ſufferedſt without the gate, we come forth without the camp,*

campe, bearing thy reproach,
hauing here no continuing
citie, but seeking one to come,
whose builder, and maker is
God, wherein bring vs to
raigne, of thine abundant
grace, with thee, thy Father,
& Spirit of consolation, in
the fellowship of ele~~A~~t An-
gels, and glorious Saints
world without end;

Amen.

F I N I S.